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Seek aid from Allah and have Sabr
Verily, the earth belongs to Allah.
He bestows it to whomever He
wishes, and the ultimate victory is
for the Mutaqqeen.



"VOICE of ISLAM"

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THE SUNNAH SYSTEM OF APPOINTING THE KHULAFAT

MODERNIST IGNORAMUSES suffering from the disease of acute mental inferiority which they have acquired from their kuffaar tutors and intellectual bosses, seek to create the fallacious impression that the Khulafa of Islam were appointed by a western style democracy and that the Shura system of Islam was a 'western-style cabinet'.

They even stupidly present the absurd idea that Hadhrat Umar (radhiyallahu anhu) during his Khilaafat had a prime minister such as the prime ministers of the kufr system in vogue in this age. Anyone who has a child's knowledge of Islamic history will scoff at the ludicrous theories which the ignoramuses postulate.

Not a single one of the Khulafa-e-Raashideen was appointed even re-

motely by the system of western democracy which is a system in which every murderer, debaucher, drunkard, spirit-guzzler, fraud, rapist, ignoramus, prostitute, sodomist, gay and scum have the 'inalienable' right to vote and choose leaders. It is an abhorrent system which has absolutely no truck with Islam.

Democracy is a kufr system in which bribery, corruption, dishonesty,

tribal and communal affinity, and worldly allegiances of a variety of sorts are the criteria of voting. You vote for your party man regardless of him being Satan incarnate. There is nothing of this kind in Islam. Only blind ignoramuses professing to be Muslim can convince themselves that the holy system of Islamic autocracy is akin to the noxious system of western democracy. There is absolutely no resemblance and no affinity between the two systems which are poles apart and violently repellent of each other.

MONARCHY

Monarchy does not repel *Khilaafat* whereas kufr democracy is the antithesis of the Islamic system of government. Islamically, there is nothing abhorrent in the system of monarchy. Abhorrent is the ruler if he rules in conflict with the Shariah. If the monarch implements the Shariah, governs the land in accordance with the Shariah, is benign and just, then he is the rightful *Khalifah* -- the Shadow of Allah on earth -- the Representative of Allah Azza Wa Jal via the medium of Rasulullah (sallallahu alayhi wasalam).

KINGS

It is quite apparent from the Qur'aan Majeed that monarchy is a system ordained by Allah Ta'ala. In this regard the Qur'aan-e-Kareem states: "(Remember) when they (Bani Israaeel) said to their Nabi: 'Appoint for us a king so that we may fight in the Path of Allah (under his banner)'. Their Nabi said to them: Verily Allah has appointed for you Taaloot as king."

(Surah Baqarah, Aayat 247)

Aayat 20 of Surah Al-Maaidah says: "(Remember) when Musa said to his nation: 'O my people! Remember the bounty (Ni'mat) of Allah on you when he appointed among you Ambiya and made you kings.'"

BOUNTIES

Two bounties are mentioned in this aayat -- Ambiya and kings. It is absurd to believe that monarchy is inherently evil. A *kaafir* and a *faasiq* ruler is evil whether he happens to be a king or a *khalifah*. There were many noble and just kings as well as tyrants. The same applies to the Khulafa.

DEMOCRACY

As far as the presidents, prime ministers and cabinet ministers of a western democracy are concerned, there never was a just and pious ruler among them, nor will there ever be. They are the worst opportunists and slaves of the nafs. They are in their positions for nothing other than personal aggrandizement, name, fame, glory and money.

They are like leeches sucking the wealth and the blood of the millions who suffer in grinding poverty and squalor. The ghettos and squatter

(Continued on page 8)

ENEMIES OF THE SUNNAH FROM WITHIN THE FOLD

GREATER ENEMIES of the Sunnah than the professed Salafis are the neo-Salafis which operate from within the fold of the Muqallideen of the Ahlus Sunnah Wal Jama'ah. These enemies of Taqleed, the neo-Salafis are molvis who had acquired their education at our Madaaris--the Madrasahs in Deoband, Jalalabad, etc.

Their hollow knowledge and shallow understanding together with their dishonest nafaasani motives make them suitable recruits for the cause of Salafi'ism.

The superficial arguments and fallacious interpretation of the Ahaadith presented by the Salafis overwhelm the half-baked molvis. Although these miscreant molvis incline to the teachings of the Salafis, they lack the courage to profess their new creed. They remain lurking within the folds of the community, subtly propagating the beliefs and teachings of Salafi'ism.

It is necessary for Muslims to be aware of these charlatan molvis--these enemies of the Sunnah--who employ devious ways with their forked tongues to entrap unwary Muqallideen in the meshes of Salafi deviation.

DUA -- TARAWEEH

Presently they cunningly plot to convince the Muqallideen that the Dua after Fardh Salaat is bid'ah, and that performing 8 raka'ats Taraaweeh is a valid Sunnah practice. They are slowly showing their true and treacherous colours.

It is Waajib for Musjid trustees to get rid of such molvis/imaams who corrupt and mislead Muslims from the Path of the Sunnah with their subtle and sly Salafi indoctrination.

ZULM-- RETRIBUTION IS INESCAPABLE

RASULULLAH (sallallahu alayhi wasalam) said: "*Allah raises the call of the mazloom above the clouds, and the portals of the heaven are opened up for it, and Rabb says: 'I take oath by My Greatness! I shall most assuredly aid you, even if it is after some time.'*"

The Mashaikh say: "An empire can endure with even kufr, but will not endure with *zulm*."

COWARDICE

Zulm (cruelty, oppression, injustice) is the consequence of cowardice which is the outstanding characteristics of *fussaaq* and illegitimate persons.

MURDER

Recently a gang of Muslim louts loitering in the street in the city of Durban bludgeoned to death with irons and sticks a Muslim boy who was on his way home. The gang of louts suspected the boy of having stolen a bicycle belonging to one of their friends. The cowards set on the defenceless Muslim boy like a pack of wild dogs, beating him to death.

These heartless cowards should understand and remember for as long as they live that Allah Ta'ala Himself has taken an oath to extract vengeance on behalf of the *mazloom* (the oppressed one). They will never escape their murderous act of cowardly *zulm*.

Such hooligans are among the

ENEMIES

Such enemies from within are a greater threat than the professed Salafis to the true beliefs and Sunnah practices of the Muqallideen (those who follow the Math-habs). They utilize their relationship of our Madaaris to lure unwary Muqallideen into the Salafi trap.

worst cowards. If any of this gang of cowards had to be alone, he would most certainly never have had the guts to exhibit his cowardice. It is the way of cowards to perpetrate their cruelty on defenceless lone individuals.

NO JUSTIFICATION

Even if the murdered Brother had stolen the bike, there was absolutely no justification for even assaulting him, leave alone murdering him. Measures should have been instituted to recover the stolen property if there was evidence to prove that the youth had stolen the bicycle.

The brutal killers are supposed to be Muslims--people of Imaan--yet their conscience could not constrain them from perpetrating a heinous act akin to kufr--an act which the Qur'aan labels a *crime against entire humanity*. Describing murder, the Qur'aan Majeed states:

"We had decreed on Bani Israaeel that whoever kills a person without him having committed murder or anarchy in the land, verily it is as if he has killed entire mankind."

Unjust killing is a crime against entire humanity in Islam. It is like killing all mankind. The louts who had perpetrated the heinous crime should not sleep comfortably if they do have Imaan.

ANOTHER ZULM

Another heinous act of *zulm* is the merciless beating--the criminal assault--which some musallis inflict on some luckless soul caught stealing shoes at the Musjid.

A pair of shoes irrespective of its high price, never justifies drawing blood, breaking human bones and disfiguring the face created by Allah Ta'ala. The musallis involved in such ruthless cowardice should hang their heads in shame. Their cowardice is disgusting. People seem to become extremely 'brave' when they happen to be a crowd confronting a lone individual.

(Continued on page 8)

Questions and Answers

THE MAJLIS
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

Q. A considerable sum of haraam money—the proceeds of gambling—was mixed with halaal money which is more than the haraam money. Should Zakaat be paid on the total amount?

A. Zakaat is not paid on haraam money. The whole of the haraam amount has to be compulsorily given to the poor. Nevertheless, in view of the admixture with the greater amount of halaal money, the latter's designation will apply to the whole sum, hence Zakaat has to be paid on the whole sum. It will not be said that Zakaat is now paid on haraam wealth. Notwithstanding the obligation of having to give into charity the haraam amount which has become diffused into the halaal money. Zakaat must be paid on the whole. But, if the haraam money was not mixed with the halaal money, then Zakaat is paid on only the halaal money, not on the haraam which has not been admixed with the halaal money. Giving the haraam money to charity applies to such haraam money whose owner cannot be located, e.g. gambling money.

Q. A poor man stole a sum of Zakaat money. Is the Zakaat paid in this way?

A. The Zakaat is not discharged.

Q. Should Zakaat be paid on pawned gold jewellery?

A. Zakaat is not compulsory on pawned assets. Even after retrieving the pawned jewellery, Zakaat for the past year/s is not obligatory.

Q. Is it permissible to pay Zakaat in advance during the course of the year on a monthly basis? At the end of the year after a proper calculation of assets is made, the balance will be paid if there was an under calculation.

A. It is permissible to pay Zakaat in advance. The intention of Zakaat should be made at the time of giving the money to the poor.

Q. Is Zakaat payable on printing paper acquired for printing books which will be sold?

A. Such paper is in the category of stock-in-trade. Zakaat is payable.

Q. Is Zakaat payable on diamonds and other precious stones?

A. Zakaat is not payable on diamonds or any other kind of precious stones irrespective of the value. However, if precious stones are acquired for trading purposes, then Zakaat will be payable. It will then be stock-in-trade.

Q. From which point should the 78 km be calculated when one goes on a journey?

A. The distance is from the end of the built-up area. From the point where the buildings end on the side one leaves the town/city. If the distance of the journey is 78 km or more, one will become a musafir (traveller) and Qasr Salaat becomes obligatory.

Q. Do the Angels also have rights over us. If yes, what are they?

A. Yes, the Malaikah (Angels) too have rights over us. Angels are pure, holy, clean, celestial beings. Their rights over us are: To be clean (taahir/paak) at all times; to ensure that there are no foul-smelling substances in the home; there should be no pictures of animate objects in the home; the heads should always be covered. This ap-

plies to both males and females. To females it has greater emphasis; not to be in the state of undress unnecessarily; not to remain in the state of janaabat unnecessarily; to make Salaam when entering the home.

THE HAYA OF IMAAM ABU HANIFAH

The lofty state of Imaam Abu Hanifah's haya (modesty / shame) constrained him to perpetually keep his head covered even in privacy when he was alone in his room. When questioned about his practice, Hadhrat Imaam Abu Hanifah (rahmatullah alayh) said: "Should I not have shame for the Malaikah." This was his vivid perception of the presence of the Angels who perpetually accompany the Mu'min wherever he is, except in the state of undress."

Q. Is it disrespectful to listen to Qira't while one is eating?

A. It is not disrespectful as long as one pays attention to the recital.

Q. Sometimes I perform Salaat with my wife at home. When we form a jamaat, should she stand on my right side slightly behind?

A. She should stand right behind you in the same way as the saff of musallis stand behind the Imaam. She should not stand alongside you. You should also make niyyat (intention) of being her Imaam. If this intention is not made, her Salaat behind you will not be valid.

Q. Someone gave their jewellery to us for safekeeping. It was gold jewellery and the value was considerable. Initially the jewellery was kept in my husband's safe. The owner of the jewellery had requested that it be kept in the safe. After some time my husband for some reason removed the jewellery from the safe and placed it in the wardrobe. Two months thereafter when the owner came to collect the jewellery, it was found to be missing. Someone had stolen the jewellery. Is my husband responsible for the loss? Does he have to pay the owner for the jewellery?

A. Yes, your husband is responsible. The Amaanat was lost due to his negligence. He had no right to remove the valuables from the safe and place it in the wardrobe which is not an adequate place of protection. He has to pay the owner.

Q. A person agreed to hire my premises. He paid an initial deposit of R2,000 and agreed to take occupation on the 1st of the next month. A day prior to the 1st, he informed me that he has decided not to take the premises. I refused to refund the deposit since he had dishonoured his

promise and agreement. He said that according to the Shariah I am not allowed to retain the deposit. Is he right?

A. Yes, he is right. You have to refund the deposit. You are not entitled to the deposit.

Q. Please let me know what procedure should an Islamic institute follow before a marriage is annulled. What could the reasons be for annulment of a marriage?

A. When an aggrieved wife whose marital rights are not observed by her husband is unable to gain Talaaq from her husband, then if she wishes to opt out of the marriage, she should apply to a responsible Muslim organization for annulment of her Nikah. If she makes an application for annulment, she has to state the grounds for her desire. The grounds for annulment are:

* The husband's refusal to support his wife. * The husband refuses or is unable to fulfil her conjugal rights.

These are the two primary grounds for annulment.

When the wife's application for annulment is received, the responsible organization / committee / institute will summon the husband to a hearing to answer his wife's claims. If the husband refuses to attend the hearing, the organization will proceed with the case in his absence and annul the marriage. If he attends the hearing, and it is proven that the wife's claims are baseless, the marriage cannot be annulled. If after investigation it is established that the wife is truthful in her claims, the husband will be ordered to fulfil her marital rights. If he promises to comply, the marriage cannot be annulled. It is important to understand that a marriage cannot be annulled on the basis of past recalcitrance if the husband agrees and pledges to henceforth fulfil marital rights of his wife. This important fact is ignored or unknown to some 'tribunals' which assume the unenviable task of annulling marriages. If, however, he refuses, the organization will request him to issue Talaaq. If he refuses, the marriage will be forthwith annulled by a decree of the organization.

After expiry of her iddat, the woman will be free to marry someone else.

Q. If an organization has wrongfully annulled the marriage, what recourse is available?

A. If the husband feels that his nikah has been wrongfully annulled, he should explain the matter to senior Ulama who should make enquiries. If they find that the Nikah has been wrongfully annulled, they will issue a fatwa declaring the annulment invalid. The Nikah then remains intact. Nowadays, incompetent persons and even learned men do annul marriages baselessly—in conflict with the Shariah.

Q. If one enters the Musjid while the Imaam is reciting the Khutbah, should Tahyatul Musjid be performed?

A. It is not permissible for Hanafis to perform any Salaat during the course of the Jum'ah Khutbah. Shaafis may perform two short raka'ts.

Q. According to the Hanafi Mathhab, Fajr Salaat is performed when it becomes light. However, during Ramadhaan, we perform Fajr in Ja-

ma'at almost immediately after Athaan in Awwal Waqt. Is this proper?

A. In view of the fact that all the musallis are up for Sehri, it is very convenient to commence the Fajr Salaat a few minutes after Subh Saadiq, i.e. in Awwal Waqt. If the Fajr Jamaa'at is delayed until it becomes light, many people will miss the Jama'at. It is therefore appropriate in Ramadhaan to perform Fajr in Awwal Waqt.

Q. An official of a charitable organization misappropriated Zakaat funds which were in his custody. The Zakaat-payers entrusted him with the money on the understanding that the Zakaat would be given to orphans, widows and other needy persons. The other officials of the organization are unaware of this misappropriation. The official who took the money justifies himself with the argument that he too is a poor man and entitled to accept Zakaat. Is the Zakaat discharged in this manner?

A. The Zakaat is not discharged even if the official is a poor man. He committed khiyaanat. In fact he stole the money. He has to compulsorily pay back the money. The money has to be given to other poor and needy. He is excluded because he was the Wakeel (agent) of the people who entrusted him with their Zakaat. Since they did not make him an unfettered agent to distribute to even himself, he has to compulsorily pay back the misappropriated amount.

Q. Is it permissible to give Zakaat to one's brother who has no income?

A. It is permissible to give Zakaat to all poor and deserving relatives excluding parents/grandparents and children/grandchildren.

Q. Some organizations appoint fund-collectors. They pay the collectors a percentage of the Zakaat funds they collect. Is the Zakaat paid in this way?

A. The Zakaat is not discharged. It is not permissible to pay workers even Zakaat collectors from the Zakaat fund.

Q. Is it permissible to purchase shares on the stock exchange?

A. Dealing with such shares is not permissible.

Q. A Nafil fast was broken during Fajr time. Is qadha to be kept?

A. Yes, qadha has to be kept even if the fast is a Nafil one.

Q. Haidh commenced while a woman is fasting. May she eat?

A. Yes, she may eat and drink, but not publicly. She should not eat in front of others.

Q. Is it permissible for a woman to go for Hajj with her 12 year old son? No other mahram is prepared to accompany her.

A. She is not permitted to go for Hajj with a 12 year old boy as her mahram. The mahram must be a responsible adult who is not a faasiq.

Q. Hajj was not Fardh on me. A friend paid the expenses and took me with him. Now after some years I have acquired sufficient wealth to make Hajj. Is Hajj still Fardh on me?

A. You have already performed your Fardh Hajj. The Hajj which you had

Questions and Answers

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SOUTH AFRICA 6056

performed with the expenses provided by your friend suffices for your Fardh Hajj. If you go for Hajj now, it will be a Nafil Hajj.

Q. A wife absconded from her husband. She went off with another man claiming that her marriage was not valid because her parents had forced her into the marriage. She had consented under duress. Her parents had threatened to put her out of the house if she refused. Was her Nikah valid in these circumstances?

A. Yes, the Nikah was valid. This type of duress is not regarded as consent extracted by force. Force in this context means physical force—assaulting, beating, whipping, etc. The woman's argument is baseless. She is in the Nikah of her husband. She cannot get married to the other man as long as her husband does not issue Talaaq.

Q. A man undressed his daughter-in-law and fondled her. Her husband is aware of it. She reported the assault to him. What is the state of their Nikah?

A. The Nikah has ended. She has to separate herself from her husband. There is no way for them getting married again. This type of immoral misdeed is on the increase. Fear of Allah has become almost non-existent. Acts of moral turpitude are perpetrated by fathers-in-law who totally lack fear of Allah Ta'ala. It is therefore necessary for women to exercise much care and keep a good distance from their fustaaq fathers-in-law. The consequences of misdemeanours in this sphere are heart-breaking and cannot be remedied. We are living in evil times.

Q. Is marriage with a Shiah woman valid?

A. Marriage with Shiahs is not valid.

Q. Is the meat of animals slaughtered by Shiahs halaal?

A. Shiah-slaughtered meat is not halaal.

Q. Salafis and even some modernist Sunnis say that by reciting Bismillaah on any meat (cooked meat) of the Christians and Jews, the meat becomes halaal. Please comment.

A. Haraam meat does not become halaal if Bismillaah is recited on it. Ignoramuses following their inordinate bestial cravings bandy out such stupid 'fatwas'. There is no such thing as a 'modernist sunni'. Being born in the home of a Sunni does not make one a Sunni if one's beliefs are in conflict with the Shariah. A Sunni is one who fully subscribes to the teachings of the Ahlus Sunnah Wal Jama'ah which in this era comprises of the followers of only the Four Math-habs.

Q. Some shaikhs say that the meat of Jews and Christians is halaal because according to the Qur'aan, the meat of the Ahl-e-Kitaab is halaal. Is this correct?

A. Undoubtedly, those who subscribe to the Tauraah and Injeel (Jews and Christians) constitute the Ahl-e-Kitaab (People of the Book). According to the Qur'aan Majeed, the meat of animals slaughtered by the Ahl-e-Kitab is halaal. But according to the Qur'aan the meat slaughtered by Muslims too is halaal—in fact more halaal than the meat of the Ahl-e-Kitaab. Despite this, the Shariah brands haraam the meat of

animals on which the *Tasmiah* (*Bismillaah*) is not recited at the time of *Thabah* (slaughter) even if the *Thaabih* (slaughterer) is a Muslim. The Qur'aan vehemently prohibits consumption of such meat—such carrion—even if a Muslim slaughtered the animal. If this is the Qur'aan's position regarding Muslim slaughtered meat, what does commonsense dictate and demand when the meat is slaughtered by the kuffaar who wallow in spiritual and physical janaabat and who have absolutely no inkling of the meaning of the recital of Allah's Name at the time when they bludgeon to death animals?

According to the Kitaab of the Jews and Christians, the Name of Allah is imperative for the *hillat* (being halaal) of a slaughtered animal. Minus *Tasmiah*, the meat is haraam for even the Ahl-e-Kitaab. In the early days, Jews and Christians notwithstanding their kufr and trinity, were religious communities. They adhered scrupulously to two teachings in common with the People of Islam: 1) Ghusl-e-Janaabat 2) *Tasmiah* at the time of *Thabah*. Even today if a member of the Ahl-e-Kitaab adheres to teachings of the Kitaab when slaughtering, the meat will be halaal, albeit Makrooh if Muslim slaughtered meat is available.

In this era, Christians have totally abandoned the slaughter system of the Kitaab. They maim, mutilate and bludgeon animals to death. The question of *Tasmiah* does not occur in their wildest fantasies of imagination.

As far as the Yahood (Jews) are concerned, there is a tiny segment of ultra-orthodox Yahoodis who slaughter correctly. If it is ascertained that the meat is of such animals which were slaughtered by such Yahudis, then we too say that the meat is *halaal ma-al karaahat* (i.e. halaal, albeit makrooh).

There is no blanket permissibility for consuming 'kosher' meat just as there is no blanket permission to consume the meat which the mercenary Muslim self-styled 'halaal' authorities certify 'halaal'.

TRUST IN ALLAH

Hadhrat Aishah (radhiyallahu anha) and her maid were fasting. The only food they had for iftaar was a piece of bread. A beggar appeared and asked for food. Hadhrat Aishah (radhiyallahu anha) instructed the maid to give the bread to the beggar. The maid objected: "This bread is for our iftaar." Hadhrat Aishah (radhiyallahu anha) ordered her to give the bread to the beggar. The maid complied.

Just before iftaar time, someone arrived and presented some mutton. Hadhrat Aishah (radhiyallahu anha) commented to the maid: "This is better than your bread."

Q. How should an engagement be according to the Sunnah?

A. There is no engagement ceremony/party according to Islam. Engagement

customs in vogue are bid'ah and not permissible.

Q. Is it Waajib for a man to support his wife's children by a previous husband?

A. No, it is not Waajib. However, if the children's father is not supporting them nor anyone else, then it is the moral duty of the step-father to maintain them as he would maintain his own children. After all, their mother is his wife. How will love be cemented between them if he treats her children without affection and fatherly care?

"If you have perfect tawakkul (trust) on Allah, He will feed you like He feeds the birds. In the morning they leave their nests hungry and in the evening they return fully satiated."
(Hadith)

Q. Here in Mauritius we find Beacon halaal sweets, especially marshmallows from South Africa. The label bears the certification of MJC Halaal Trust. These sweets contain gelatine. Please advise us if these sweets are halaal?

A. Never be deceived by the 'halaal' certification of any organization whether of South Africa or any other part of the world. All sweets which contain gelatine are haraam.

Q. When jinns die are they buried in the same way as humans are buried? Will they also be rewarded with Jannat and punished in Jahannum?

A. We are not aware of the method in which jinns dispose of their dead. One buzrug suggested that it is quite possible that jinns cremate their dead. Jinns are created from fire. It is therefore quite feasible that their dead are returned to the fire in the same way as human beings who are created from sand are returned to the sand when they die. Hadhrat Maulana Ashraf Ali Thaavi (rahmatullah alayh) offered a probable explanation for Hindus cremating their dead. It is known that the Hindus worship a multitude of deities. At one stage they worshipped jinns, hence the practice of cremating could have been acquired from the jinn. Allah knows best. These are theories of speculation. There is no certitude.

Jinns will also be rewarded with Jannat and punished in Jahannum.

Q. Can one look towards the sky while making dua with hands raised?

A. It is in conflict with the Sunnah to look at the sky when making dua. The eyes should be downcast and dua made with humility.

Q. Is it permissible for a Muslim woman to accept inheritance from her Christian mother?

A. There are no ties of inheritance between Muslims and non-Muslims. If her non-Muslim mother bequeathed something for her Muslim daughter, the latter may accept it. But this is not inheritance. It will be a gift. In inheritance, the inheritor automatically becomes the owner of his/her inheritance. But with regard to non-Muslims, the Muslim has no claim whatsoever on the wealth of his/her

deceased relatives.

Q. I am aware that haraam food may not be given to anyone, not even to animals. But what is the position of Mushtabah (Doubtful) food? Is it permissible to give it to the poor?

A. There are two kinds of haraam food. Halaal food which is bought with haraam money. Such haraam food should not be thrown away. It should be given to a poor person. The second kind is such food which is haraam by its very nature, e.g. meat of animals slaughtered by non-Muslims, meat of animals slaughtered by a Muslim who had intentionally refrained from *Bismillaah*, and any food which has become contaminated with *najaa* (impurity) or haraam ingredients. This type of haraam food may not be given to even animals.

Mushtabah or Doubtful food could be given to non-Muslims and animals. If it is given to a poor Muslim, he/she should be informed of the category of the food. There are many poor Muslims who abstain from *Mushtabah* food.

Q. Will the Nikah be valid if the witnesses were only the girl's Wali and one other male?

A. If the Wali acted as the representative of the absent bride, and present was only one man, then the Nikah is not valid. The validity of the Nikah depends on at least two Muslim male witnesses.

Q. Is it permissible for a man to wear a silver ring with a diamond?

A. It is permissible although abstention is best. Gaudiness, luxury, jewels, bright feminine colours are discouraged for men and in some cases haraam.

Q. Aamils who check people suspected of suffering from black magic/witchcraft, put the patient into a trance. In the trance the patient sees a vision of the person who is responsible for the witchcraft spell. What is the reality of this vision?

A. In the Shariah such visions have no certitude. In other words, one cannot claim with absolute conviction, neither the patient nor the *aamil*, that the person whose image surfaces in the vision is the perpetrator of the *sihr* (magic/witchcraft). There is always the danger of shaitaani interpolation in such visions. Shaitaan is capable of appearing in the form of another person or cause confusion by his evil manipulations. Precisely for this reason is such claims by an *aamil* not acceptable in the Shariah. Furthermore, it is not permissible for an *aamil* to dabble in such methods which will create enmity and malice among people. If the *aamil* is a qualified expert in his field, then he should restrict himself to diagnosis and treatment. If he has diagnosed *sihr*, he should treat the affliction. The attempt to discover the culprit is not part of the treatment. Nowadays it is seen that *aamils* are quick to diagnose *sihr*, but hopelessly incompetent in treating the affliction. They are just like the multitude of medical doctors and molvis of today—mass production—brittle and shallow—absolutely hopeless in their respective fields of operation. Just as a patient has to per-

Questions and Answers

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SOUTH AFRICA 6056

ennially go from one doctor to another without ever achieving cure, so too is it with the patients who go to *aamils*. It is important for *aamils* to understand that it is not permissible for them to reveal to their afflicted clients the names of any persons suspected of having perpetrated the *sihr*. The *aamil* should in general terms alert the client and to advise him/her to be wary of everyone and to abstain from eating the food of all people and to refrain from visiting while he/she is under treatment. No one will then have objection or entertain enmity. It will be just like a hakeem putting a patient on a very strict diet. Everyone accepts such treatment.

Q. Why do our prayers (duas) go unanswered by Allah Ta'ala?

A. If we reflect and search our souls we shall not fail to detect the reasons for our duas remaining unfulfilled. We are engrossed in vice; we violate the rights of people; our hearts are polluted with animosity and malice; the food we consume is *haraam* and *mush-tabah*; our ritual acts of *ibaadat* are lifeless; we have abandoned the *Sunnah* in entirety. What can be expected to happen with our duas?

Q. Is it permissible for a woman to wear a gold or silver ring on her thumb?

A. Now why would she want to wear a ring on her thumb? No one wears rings on their thumbs. Perhaps it is some new fad of the *kuffaar*. If so, then it will be *haraam*.

Q. Is it proper for an Ustaad to take leave to go with the Tabligh Jamaat during the Madrasah term?

A. It is not permissible. He abuses the rights of the pupils whose *Deeni ta'leem* and *tarbiyat* have been entrusted to him. He should go during the holiday period. He is also not entitled for wages.

Q. The fertilizer used for cultivating chillies in Rodrigues is from the excrement of pigs. Is it permissible to eat such chillies?

A. It is not permissible to use the excrement of pigs for fertilizer. Nevertheless, the chillies will be permissible although people with a good moral disposition will not consume such chillies.

Q. Many Musjids in Mauritius charge a fee for Nikahs performed in the Masjid. Is this permissible?

A. It is not permissible to charge fees for Nikahs which are performed in the Masjid.

Q. A married shaikh with children proposed marriage to one of his female mureeds. The woman is in a quandary. She is under the impression that it is disrespectful to refuse her shaikh's proposal although she is disinclined to marry him. Please give some advice.

A. It is not at all disrespectful for the woman to refuse. She accepted the shaikh as her spiritual guide, not with the intention to marry him nor did the shaikh accept her as his mureed with the intention of marrying her. It is her inalienable right to refuse. If the man is a true Shaikh of *Tasawwuf*, he will never take offence at her refusal. If he takes offence or insists in spite of her refusal, then it is imperative for her to sever her ties with him. The relation-

ship will, in this instance, no longer remain pure for the sake of Allah's Pleasure. It will become contaminated with *nafsaaniyat*.

Q. Can one use toothpaste just before Sehri time ends? The fragrance will remain even after Sehri time has ended.

A. It is permissible even if the fragrance remains.

Q. Does swallowing phlegm break the roza (fast)?

A. It does not break the fast.

Q. Does a woman have to observe purdah for her husband's nephews (sister's sons)?

A. Strict purdah for them is *Waajib*.

Q. Is it a Sunnat to greet with the terms 'Ramadhaan Mubaarak' and 'Eid Mubaarak'.

A. It is not Sunnat to greet in this fashion. The Masnoon greeting is the usual *Salaam*.

Q. A husband told his wife: "If you come home tomorrow, I will write out Talaaq for you." The woman went home the next day, but the husband did not write out Talaaq. What is the position of the Nikah?

A. The Nikah remains intact. Talaaq did not take place.

Q. The Ahl-e-Hadith and the Salafis oppose the way we women perform our Salaat. They cite the Hadith: "Pray like how you see me praying." On the basis of this Hadith they say that the postures of women in Salaat should be exactly the same as the postures of men.

A. The Ahl-e-Hadith and Salafis follow their own *nafsaani* style. They ignore the practice of the Ummah since the earliest time, and follow their own misinterpretations for which they have no basis in the *Shariah*. Notwithstanding this Hadith, the females during the time of Rasulallah (sallallahu alayhi wasallam) and from that time to this day, performed Salaat in the way in which Rasulallah (sallallahu alayhi wasallam) had instructed them to do. The postures which women adopt in Salaat were ordered by Rasulallah (sallallahu alayhi wasallam). In the matter of *khushu'* (concentration) and *khudhoo'* (humility) both male and female are alike. They should endeavour their best to emulate the way of Rasulallah (sallallahu alayhi wasallam) although it is impossible to acquire the same quality of Rasulallah's Salaat. The physical postures of Rasulallah (sallallahu alayhi wasallam) have to be adopted by males in exactitude. Females have to adopt the positions instructed by Rasulallah (sallallahu alayhi wasallam) and the *Sahaa-bah*. They are not required to adopt the male positions. In fact, it is not permissible for them to emulate the male positions in exactitude. The Hadith in question cannot be interpreted in isolation of the other narrations specifically commanding the postures for females.

Q. The biological father of an illegitimate child is a non-Muslim whereas his mother is a Muslim. The infant died. There was a controversy regarding the burial of the child. Some said that the infant should be buried as a non-Muslim and others said as a Muslim? What is the *Shariah's* ruling?

A. According to the *Shariah*, since the

mother is a Muslim, the child will be regarded as Muslim and buried as a Muslim.

Q. Is it permissible to use bleach?

A. It is permissible to use bleach for washing clothing.

Q. A woman who adopted a boy is now a widow. The boy is 15 years old. May she live alone with him?

A. No, she may not live with him. He is a *ghair mahram* to her. *Purdah* is *Waajib*.

Q. Is it permissible to keep Nafil fast on only a Friday?

A. It is permissible.

Q. A Muslim school organizes a bazaar. Men and women will be mixing at the bazaar. Is it permissible to contribute for the bazaar?

A. Since *haraam* activities will be taking place at the bazaar, it is *haraam* to assist with contributions.

Q. Only for the sake of gaining the reward of Jamaa'at Salaat, is it permissible for a woman to be the Imaam for her daughters and daughters-in-law?

A. It is not permissible. Women performing Salaat alone will get the same *thawaab* as men obtain in Jama'at Salaat. By performing alone, women are not deprived of reward.

Q. If the Imaam makes intention of Imaamate for those ladies listening to the Imaam's Salaat over the loud-speaker or the receiver in their homes, will it be permissible for them to follow?

A. It is not permissible for them to follow the Imaam in this manner. Their Salaat will not be valid.

Q. What is *sama'* which was practised by some sufis? Is it permissible?

A. Singing the praises of Allah Ta'ala without musical instruments was the practise of some *Auliya*. With musical instruments it is unanimously *haraam*. We have explained in detail this question in our book, *Sautush Shaitaan* (*The Voice of Shaitaan*).

Q. Is Ishraq Namaaz valid if one wakes up two or three hours after sunrise?

A. Ishraq is valid until about one hour before *Zawwaal* time.



KNOWLEDGE

"A man who acquires Ilm (of the Deen) and refrains from practising accordingly, is like a woman who commits adultery in concealment. When the birth pangs begin, she is disgraced (her secret is then revealed)."

(Sufyaan Thauri)



Q. Does the Sunnat of Tahyatul Musjid apply to a Jamaat Khaanah as well?

A. Tahyatul Musjid is performed only in a Musjid, not in a Jamaat Khaanah. However, this does not prevent one from performing Nafil Salaat in a Jamaat Khaanah.

Q. Are there any special acts of

ibaadat for the Night of Mi'raaj?

A. There are no special acts of *ibaadat* for the Night of Mi'raaj.

Q. May the left over pieces of Miswaaks be thrown into the dirt-bin?

A. A Miswaak is an instrument of considerable reward. It is an important Sunnat of Rasulallah (sallallahu alayhi wasallam). It should not be disrespected by throwing it into the dirt. When a Miswaak can no longer be used, place it in the soil or in water or any other clean place. One *buzrug* had accumulated all the pieces of Miswaak he had used his entire life. He instructed his mureeds to use it as fuel to heat his *ghusl* water when he dies.

Even pens which can no longer be used should not be thrown into the dirt bin. Pens are instruments of Knowledge. Allah Ta'ala takes an oath by the Pen.

Q. Is it permissible for a woman to make thikr audibly in her home?

A. As long as no *ghair mahram* hears her voice, it is permissible.

Q. Red and bright feminine colours are forbidden for men. Does this apply to little boys as well?

A. Yes, it applies to little boys as well. Garments which are prohibited for adults are prohibited for children as well. The sin is on the parents who clad their children un-Islamically.

WILL BE DISGRACED

"Whoever searches for honour with baatil (falsehood), Allah will disgrace him with the Haqq (Truth)."
(Junaid Baghdaadi)

Q. Someone said that tears break wudhu.

A. Only if the tears are from painful eyes will wudhu break. Normal crying does not break wudhu.

Q. Is it permissible for a wife to spend her own money as she wishes without obtaining permission from her husband?

A. Rasulallah (sallallahu alayhi wasallam) advised that a wife should spend even her own wealth with the permission of her husband. Nevertheless, it is permissible if she spends her own money without his consent.

CONSULTATION

"Never act on the basis of self-opinion. As long as there are seniors, consult with them. When there are no longer seniors, consult with contemporaries. When there are no contemporaries, then consult with juniors."

(Hadhrat Maulana Ashraf Ali Thanvi)

Q. Is it Sunnat to make a congregational dua after the Eid Khutbah?

A. It is not Sunnah. It is *Bid'ah*.

Q. What is the significance of the crescent moon and star symbol?

A. There is no *Deeni* significance in this symbol. It is not a symbol ordered by the *Shariah*. It has come to be asso-

Questions and Answers

THE MAJLIS
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PORT ELIZABETH
SOUTH AFRICA 6056

ciated with Muslims. It is a permissible symbol.

Q. Is it permissible to respond to the Salaam of a person under the influence of liquor?

A. It is not permissible. It is haraam to greet a person while he engages in sin. If he greets, one should not respond.

Q. When I am performing Salaat, my baby sometimes come to sit or stand in front of me. I make Sajdah with the baby sitting or standing directly in front of me. Is my Salaat valid?

A. Your Salaat is valid.

Q. While one is performing Salaatut Tasbeeh, one's wudhu breaks. When making qadha of this Nafil Salaat is it compulsory to perform Salaatut Tasbeeh again or will Nafil (without the Tasbeehs) suffice?

A. It is permissible to perform Nafil without the Tasbeehaat.

Q. My neighbour is a Hindu lady. She sometimes gives me sweetmeats. May I eat it?

A. You should not eat the sweetmeats. The state of the food of idolaters is extremely doubtful.

Q. May a woman make a Nafil I'tikaaf of a few minutes in her home or is it valid only for men in the Musjid?

A. It is permissible for a woman to make Nafil I'tikaaf even for a few minutes in a secluded spot in her home.

Q. A man uttered a kufr statement. Later the Nikah was renewed. However, Mehr was not stipulated. Is the Nikah valid?

A. The Nikah is valid. The Mehr can still be stipulated. The husband should pay Mehr again.

SECULARISM

"Nowadays the influence of secularism is so strong that even a Molvi prefers secular education for his children (instead of Deeni education). The Hadith states: *'Love of the world is the root of all evil.'* This hubb (love) has corrupted all people whether Aalim or jaa-hil." (Hakimul Ummat)

Q. Can a stepdaughter appear bare-headed and dressed provocatively in front of her mother's husband (her stepfather)?

A. It is haraam for her to appear in his presence dressed like a prostitute.

Q. Is the meat of hippos halaal?

A. Hippo meat is not halaal.

Q. Is the meat of an animal slaughtered by a Muslim who is not circumcised halaal?

A. The meat is halaal.

Q. Is it permissible for a female to slaughter animals?

A. It is permissible.

Q. Is it permissible for a man and a woman to wear a ring of platinum?

A. It is not permissible. A woman may wear a ring of only gold or silver, no other metal. A man may wear a ring of only silver.

Q. How is Mehr-e-Faatimi calculated?

A. Mehr-e-Faatimi is 1.75 kg (one and three quarters kilogram) of silver or its

price.

Q. One man financed the building of a Musjid. He had also donated the land. Whose right is it to appoint the trustees and the Imaam for the Musjid?

A. It is the right of the donor—the one who made the Musjid Waqf.

Q. Is it necessary to have the Walimah feast within three days of the Nikah?

A. It is not incumbent to have it within three days. There is no time limit.

Q. Which Muslim country is today a true Islamic state?

A. There is not a single true Islamic state on earth today. All Muslim countries with the solitary exception of Saudi Arabia are headed by kuffaar governments. Saudi Arabia has a faasiq government which does not implement the Shariah fully although it claims to be an Islamic state. Pakistan calls itself, 'The Islamic Republic of Pakistan' while in reality its government is a thorough kaafir government. Every government in every Muslim country rules in direct contravention of the Qur'aan and Sunnah. In fact the rulers have abrogated the entire Shariah, hence all of them are kuffaar in terms of the Qur'aan. Allah Ta'ala says in the Qur'aan Majeed:

"Those who do not rule according to (the Law) which Allah has revealed, verily they are the kaafiroon."

Q. In prison we are not allowed to recite the Athaan loudly. Is Salaat valid if the Athaan is recited softly or not at all recited?

A. Salaat is valid.

Q. If one enters the Musjid while the Athaan is in progress should one remain standing until the end of the Athaan?

A. One should sit down, not remain standing.

Q. Does smoking break wudhu?

A. Although it is not permissible to smoke, wudhu does not break. But it is always best to renew wudhu when a reprehensible act has been committed.

Q. I am told that coffee is haraam on account of the caffeine.

A. Coffee is halaal. Your informant is ignorant.

Q. Is it permissible to sell the same items for different prices to different customers?

A. Yes, it is permissible.

Q. A customer pays a sum of money as deposit on an item. A few days later he wants to cancel the sale. Is his deposit forfeited?

A. No, his deposit cannot be usurped. It has to be compulsorily refunded.

Q. A relative works in a liquor store. Is it permissible to eat his food when he invites us?

A. The income of haraam employment is haraam. The food he buys with such haraam money is also haraam. It is not permissible to accept his invitation. He should be explained the reason for the refusal by way of naseehat (admonition).

Q. If Sajdah was not made at the time of reciting an aayat of Sajdah, is qadha of such Sajdah to be made?

A. The Sajdah has to be made. It is Mustahab to make it immediately. But it could be made at any time.

Q. We have a Qur'aan Shareef inside the wardrobe in our bedroom.

Is it permissible to have sexual relations in the room?

A. It is permissible.

Q. Some people say that it is bid'ah to kiss the Qur'aam Majeed. We generally kiss the Qur'aan Majeed before commencing Tilaawat. Is this permissible?

A. Yes, it is permissible. It is not bid'ah. Sahaabah too kissed the Qur'aan Shareef. Kissing the Qur'aan Shareef is a display of love, devotion and respect for Allah's Kalaam.

KUFR OF THE HUSBAND

When a husband utters kufr, the Nikah immediately terminates. When this happens it is Waajib for the wife to immediately separate herself from him. If the man repents and renews his Imaan, and they desire to reconcile, Nikah has to be performed.

It should however be understood that in this case the woman cannot be compelled to marry her former husband who has now renewed his Imaan. She has the right to refuse marrying this man

Q. Is it Sunnat to shake hands after Eid Salaat or on the Day of Eid?

A. Shaking hands on this occasion is bid'ah.

Q. A few fruit trees are growing in the Musjid ground. Is it permissible for the Musallis to eat the fruit from these trees?

A. If the trees were planted with no specific intention, the musallis may eat the fruit.

Q. I wish to make my property Waqf. While I am alive I shall take the income for myself. After my death the income will be for a Musjid or Madrasah. Is this type of Waqf valid?

A. The Waqf is valid. You may use the income for yourself. After your death it will be for the Musjid or the Madrasah.

Q. The Imaam during Fajr Salaat, after reciting a few aayats of a Surah stalled momentarily. Although a musalli corrected him, he (the Imaam) went in Ruku' without heeding the musalli assistance. Was the action of the Imaam proper?

A. Yes, the Imaam acted correctly. It was not necessary for him to accept the assistance of the muqtadi.

Q. On another occasion the Imaam, after stalling in a Surah, switched to another Surah despite a muqtadi reciting the next aayat to assist the Imaam. Was this proper for the Imaam?

A. Yes, it was proper. The Imaam has the right to switch from one Surah to another one if he is unable to continue in the first Surah. He is not obliged to accept the aid of the muqtadi.

Q. A large tract of land was made Waqf for deriving income for a Madrasah. Is it permissible for the mutawallis to hire out the Waqf land for a sports field, golf course or racing track?

A. It is haraam to hire out Waqf land for such haraam kuffaar activities.

Q. The wudhu of a muqtadi broke after two raka'ts. What should he do?

A. A muqtadi who had joined the jama't from the beginning is termed a *Laahiq* if his wudhu broke during the Salaat. He should immediately leave to renew his wudhu without speaking or doing any act other than wudhu. On his return if the jama't is still in progress, he should stand in the saff and complete the raka'ts which he had missed. He should not follow the Imaam at this stage. He should first complete the raka'ts which he had missed. He should not recite any qira't. He should stand briefly—at least for the duration of three Tasbeehs (i.e. *Subhaanallah* thrice). Thereafter if the jama't has not ended, he should follow the Imaam. If the jama't has ended, he should complete his Salaat.

After having renewed wudhu, if the jama't has already ended, then there is no need to enter into the saff to complete the missed raka'ts.

Q. A latecomer (Masbooq) joined the jama'at in the second raka't. The Imaam recited Surah Naas in this raka't. Now when the Masbooq performs the missed raka't which Surah should he recite?

A. He may recite any Surah he wishes.

Q. Is there any scope in Islam for the system of democracy?

A. There is no room for this kuffaar system in Islam. The methods of appointing the rulers and government officials in Islam are only the systems inaugurated by the Khulafa-e-Raashideen.

A DIVINE CALAMITY

"(The tyrant) Hajjaaj Bin Yusuf Thaqafi was a calamity from Allah Ta'ala commensurate with the evil of the people."
(Hadhrat Umar Bin Abdul Azeer)

"O my brother! It should not be hidden from you that when a calamity descends on a transgressor, he has no right to complain. The calamity which settles on you is the misfortune of your sins."

Q. Does the mother who has been divorced and who has custody of the minors according to the Shariah, have the right to take the children for a holiday out of town without the permission of the father? The father fully maintains his children.

A. No, the mother has no such right. Although the mother is the custodian of the minors, she is not the lawful guardian. The guardian is the father of the children. It is the father's right to plan the *ta'leem* and *tarbiyat* of the minors.

Q. Which aayats should be recited as a remedy for sickness?

A. Rasulullah (sallallahu alayhi wasalam) said: *"Surah Faatihah is a cure for every sickness."* Our resolve (yaqeen) is extremely defective due to the abundance of our transgressions,

(Continued on page 12)

'YOU ARE NOT PIOUS'

Imaam Sha'raani (rahmatullah alayh) offers us the following admonition: "O Friend! Reflect on your condition. Lament your condition. Your body and soul are embodiments of lust. You are

alienated from your Rabb. You neither derive pleasure in ibaadat nor do you contemplate on Allah in solitude. But you lay claim to piety while you contradict the Saaliheen (the Auliya) in every word and deed."

ABSTENTION FROM MUSHTABAH

ABSTENTION FROM *Mushtabah* (Doubtful) food is vital for the development of taqwa and roohaaniyat (spiritual fibre). The episode of Imaam Ahmad Bin Hambal (rahmatullah alayh) appearing on this page describes the exceptionally lofty status of the illustrious Imaam's *taqwa* and *wara'*. In the early epoch of Islam's history there was no dearth of Auliya of the calibre of Hadhrat Imaam Ahmad Ibn Hambal (rahmatullah alayh).

PURPOSE

In this age, the idea for the narration of wonderful episodes of this nature is not the expectation to measure up to the lofty status of *taqwa* of Imaam Hambal (rahmatullah alayh). The purpose is only to create an understanding of the level of moral degradation in which we are wallowing. Perchance such an understanding will bring about some soul searching leading to at least obedience to the salient teachings of the Shariah and observance of the minimum standard of the Sunnah code of life.

This purpose of the narration of the episodes of the Ambiya and Auliya was explained by Allah Ta'ala to Rasulullah (sallallahu alayhi wasallam) in the aayat: "And whatever We narrate to you of the episodes of the Rusul, is that which fortifies your heart (with roohaaniya — spirituality)."

No one can aspire to the lofty pedestal of morality of the Auliya of former times. No one is expected to emulate in exactitude the practises of moral excellence of Imaam Hambal and the Auliya in general. But what we are expected and commanded by the Qur'aan and Hadith to do is to adhere to the Shariah and adopt the Sunnah way of life—that way which is not the preserve exclusively of the Auliya. That is the path known as *Siraatul Mustaqeem* or the *Straight Road*. We have to follow the Shariah, observance of which is Waajib on every man in the street and every woman in the home.

SYSTEM OF LIFE

Abstention from *Mushtabah* (Doubtful things) has been commanded by Rasulullah (sallallahu alayhi wasallam). It has been rigidly adhered to by all the Auliya and Ulama (i.e. Ulama-e-Haqq). It has formed a fundamental principle of moral reformation (*Islaah-e-Nafs*) which is a Waajib command of the Qur'aan and Hadith.

In this day of moral corruption and abandonment of the Shariah and Sunnah, the emphasis firstly is on abstention from haraam. Even in this sphere Muslims fail hopelessly. Those who are supposed to be the Ulama guiding the Ummah have degenerated to the kufr level of mocking teachings of the Deen which in their warped and convoluted conception belong to the domain of 'taqwa'. They mockingly speak of moral precepts as if there is no room for morality in the Shariah.

TAQWA—FATWA

The ulama of the age seek to dismiss with derision the teachings of the Shariah by labelling everything which is unpalatable to their nafs as belonging to the domain of 'taqwa', not 'fatwa'. Yet they lack the haziest idea of the meaning of Taqwa. They frown on the concept of Taqwa, the bedrock of which is the Qur'aan and the Hadith. In fact their dismissal of so important a fundamental of the life of the Mu'min is akin to kufr.

When such is the miserable moral state of the ulama, what can be expected of the masses who blindly follow the spiritually blind ulama, not because they have any respect for such ulama, but because their nafsani fatwas satisfy the inordinate cravings of their nafs?

MUSHTABAH

Abstention from *Mushtabah* is not confined to food. It is a theme which runs through the entire fabric of the Shariah. It is designed to assist the Mu'min to attain the objective of life on earth—the Akhirah.

In every sphere of the Mu'min's life it is incumbent to abstain from doubtful things. Rasulullah (sallallahu alayhi wasallam) said that whoever abstains from doubtful things has saved his Deen and his honour. And, whoever indulges in *Mushtabah* will ultimately indulge in explicit haraam. This is the disease which has overtaken everyone—Aalim and jaahil.

The desensitisation and fossilization of our spiritual senses have cultivated an attitude of spiritual corruption which constrains us to laboriously and fallaciously interpret explicit haraam to be 'halaal'.

Carrion is legalized with scraps of paper called halaal certificates which exhort Muslims to purchase haraam meat from the kuffaar. Interest has been legalized by ulama on the basis of corrupt mental tricks and gimmicks presented as Shar'i *dalaa-il* (proofs).

The door for the legalization of liquor has been thrown wide open with fallacious arguments presented to differentiate liquors with the classification of 'halaal' liquor and haraam liquor. The satanic 'ethanol' and stupid 'evaporation' theories are cited by men of shallow understanding.

NOT ONLY FOOD

Abstention from the doubtful applies to our moral life, social life, political life, economic life, family life and every aspect of our life. It is not restricted to food. Imaam Abu Hanifah (rahmatullah alayh) refused to stand in the shade of a wall on an intensely hot day because the wall belonged to one of his debtors. Rasulullah (sallallahu alayhi wasallam) said: "Every benefit accruing from a loan is riba."

The illustrious Predecessors (*Self-Saaliheen*) applied the spirit of the

ABU BAKR'S NASEEHAT

When Hadhrat Abu Bakr (radhiyallahu anhu) appointed Hadhrat Umar (radhiyallahu anhu) as his successor to be the next Khalifah, he (Abu Bakr) admonished him as follows: "I offer you a *naseehat*. If you remember it, nothing will be more beloved to you than *Maut*. If you forget it, nothing will be more

reprehensible to you than *Maut*. A light scale in reality is the light scale on the Day of Qiyaamah of those people who had followed *baatil*.... A heavy scale in reality is the heavy scale of the Day of Qiyaamah of those people who had followed the *Haqq* in this world. If you remember this *naseehat* of mine, then no invisible entity will be more beloved to you than *Maut*. If you forget my *naseehat*, no invisible entity will be more reprehensible to you than *Maut*.

HADHRAT IMAAM AHMAD Ibn Hambal

(rahmatullah alayh) was a resident of Baghdad. But he never ate the bread of Baghdad. He abstained from the bread because Hadhrat Umar (radhiyallahu anhu) had made the lands of Baghdad Waqf for the Mujahideen. Imam Hambal would therefore order flour from the City of Mosul.

His son, Hadhrat Saalih was also outstanding in piety. Saalih had occupied the Qaadhi's post of the City of Isfahan for a year. It was his practice to fast throughout the year and spend the nights in Ibaadat. He would not sleep more than two hours.

While he was the Qaadhi, he had erected outside his home a room for his ibaadat. Night and day he would be in this room. The reason for having built this room was to be of service to the people at any time of the day or night. It was intolerable for him that a person would come with a problem and not find the Qaadhi present. He was thus on standby duty for 24 hours daily. His *taqwa* may be gauged from these attitudes and acts.

teachings of Rasulullah (sallallahu alayhi wasallam) to all departments of the Deen—spiritual, moral and mundane. Hence Imaam Abu Hanifah (rahmatullah alayh) did not confine the aforementioned Hadith which overtly relates to the sphere of economy to only matters of money. He extended it to the moral and spiritual planes as well.

THE SPIRIT

A Muslim cannot be a perfect Muslim—a Muslim as envisaged and envisioned by the Qur'aan and Sunnah—as long as his heart, body and soul are not encrusted with the jewel of the spirit underlying every precept, tenet and principle of the Divine Order enshrined in the Qur'aan and the Hadith.

Minus the spirit of the Qur'aan and Sunnah from which cascade the lofty embellishments of moral excellence, clumsy adherence to the external ritualistic practices of the Shariah is like a body without a soul—a corpse. The Ummah today is precisely a corpse, hence the entire world of kuffaar has united to gulp the lands of Islam while the followers of Islam stand by inert, immobile and lifeless.

Since the Sahaabah were imbued with the spirit of the Divine Law, they swiftly demolished the mountains of opposition and obstacles in their path to raise the Standard of Islam on the hill-tops of the world. They were not bogged down in the mire of futile disputation hovering around the technicalities of 'fatwa' and 'taqwa'. Of concern to them was that their Master, Muhammad Rasulullah (sallallahu alayhi wasallam) issued the commands which they executed with the utmost devotion. Thus, when the Master commanded the

TAQWA OF IMAM HAMBAL

One day the servant brought freshly baked bread to Imaam Hambal (rahmatullah alayh). The servant had obtained the yeast from Qaadhi Saalih. When the bread was presented to Imaam Hambal, he asked in surprise: "What is the matter with this bread?"

Servant: "The yeast was obtained from your son, Saalih."

Imaam Hambal: "He was the Qaadhi of Isfahan for a year. His bread will not go down my throat."

Servant: What should I do with it?"

Imaam Hambal: "Leave it one side. When some beggar comes, inform him that the yeast was from Saalih and the flour from Ahmad. If you wish, you may have it."

The servant placed the bread on a shelf. But for forty days not a single faqeer (poor person) came. By this time the bread had become mouldy and unfit for eating. The servant threw the bread into the River Dajlah. Thereafter Imaam Hambal never ate any fish which was caught in the River Dajlah.

ABU BAKR AND UMAR

Abu Juhaifah (radhiyallahu anhu) was the officer in charge of the Baitul Maal during the Khilaafat of Hadhrat Ali (radhiyallahu anhu). Once Hadhrat Ali asked him: "After Rasulullah (sallallahu alayhi wasallam) who is the noblest of this Ummah?" Abu Juhaifah: "You, O Ameerul Mu'mineen." Hadhrat Ali: "Never! The noblest is Abu Bakr, then Umar (radhiyallahu anhu)."

prohibition of silk (silk is prohibited for males) the Sahaabah did not enmesh themselves in technicalities for practical purposes. The Master said that silk is haraam for men—thus they refused to even tramp on silk—tramping on silk also became practically haraam for them irrespective of the juridical finesse pertaining to the *Ahkaam* of the Shariah.

HARAAM

A proper understanding of the importance of the Shariah's command of abstention from *Mushtabah* in all domains of life, will create in us the correct perception of the abomination of haraam which Muslims have legalized by means of a variety of juridical stratagems mismanipulated by 'learned' brains corrupted with the deceptions of Iblees.

From the episodes of the Auliya we can realise the imperative need to refrain from haraam. When they had gone to the limits of extremes in their struggle to abstain from acts which for us are perfectly halaal in terms of the letter and juridical precepts of the Shariah, then the Mumin's heart which is un-

(Continued on page 7)

A HAADI (GUIDE)

WHEN HADHRAT UMAR Bin Abdul Azeez (rahmatullah alayh), the renowned Khalifah of Bani Umayya was handed the reigns of the Khilaafat by his predecessor, Sulaiman Bin Abdul Malik, he (Hadhrat Umar) immediately executed two tasks to rectify the injustices committed by the previous administration.

He emptied the state coffers. The usurped wealth was restored to their rightful owners and spent on the Fuqara and Masaakeen. He abolished the *Jizyah* tax which the convert Muslim communities of the Islamic empire were compelled to pay by the previous Khulafa. Entire communities and nations of the non-Muslim populations of the Islamic empire embraced Islam. Accord-

ing to the Shariah the *Jizyah* tax is an imposition on the non-Muslim citizens of the Islamic state.

With the mass entry into Islam of the new Muslim communities, the logical consequence would have been a sharp drop in state revenue. The Shariah does not permit the imposition of *Jizyah* on Muslims. However, the Muslim state continued to levy this tax on the new Muslims. This was a grave act of *zulm*.

ABOLITION

When Hadhrat Umar Bin Abdul Azeez (rahmatullah alayh) became the Khalifah, he issued orders for the abolition of *Jizyah* which hitherto all the countries under Islamic domination were extracting from their respective Muslim communities. This resulted in a drastic drop in state revenue.

The governor of Iraq complaining of

this state of affairs, wrote to the Khalifah that since the abolition of the (haraam) *Jizyah*, the Baitul Maal in Iraq was empty. There was no money to repair the roads and the Musajid which had fallen in disrepair. Hadhrat Umar Bin Abdul Azeez (rahmatullah alayh) wrote back to the governor. His letter embodied the following advice and instructions:

* Allah Ta'ala sent Rasulullah (sallallahu alayhi wasallam) as a *Haadi*, (Guide), not as a tax-collector.

* Teach your people to perform Salaat correctly (with *khushu'* and *khudhu'* -- concentration and humility), for that, is the repair and adornment of the Musajid.

* Teach your people to walk as human beings on the roads, for that is the repair and adornment of the roads.

REWARD FOR ABSTAINING FROM MUSHTABAH

Shaikh Sahl Bin Abdullah Tastari (rahmatullah alayh) narrated: "One night I met a man overwhelmed by intense hunger. I offered him some food. He declined to accept it because he detected some *shubah* (doubt) in the food. That night, due to the severity of his hunger he was overcome with weakness. As a result he was unable to fulfil his nightly quota of Nafl ibaadat (*Ma'mulaat*) which he had observed for three years without fail.

Notwithstanding his inability to fulfil his *Ma'mulaat* that night, Allah Ta'ala bestowed to him the reward of the ibaadat of entire mankind for that night."

The reward and benefits of abstention from *Mushtabah* are limitless.

SIMPLICITY—AN INTEGRAL PART OF IMAAN

RASULULLAH (sallallahu alayhi wasallam) said: "What relationship do I have with this world. Verily, my similitude is like a (*musaafir* -- traveller) on horseback who seeks the shade of a tree (in the desert)." After resting for a while the traveller leaves the shade of the tree and once again sets off on his journey towards his destination.

The illustrious Imaam Ghazaali (rahmatullah alayh) once visited Makkah Muazzamah. He was clad in very simple and poor garments. When Hadhrat Abdur Rahman Toosi (rahmatullah alayh), a very wealthy *buzrug* saw him in this forlorn state, he commented: "Have you no other garments besides these? You are the Imaam of the age. You are the true guide of the Ummah. You have thousands of *mureeds* (disciples)."

Imaam Ghazaali (rahmatullah alayh) said: "Why review the garments of a man who resides in this world as a wayfarer and who believes that the adornments of this world are transitory? When Rasulullah (sallallahu alayhi wasallam), the Crown of the world remained like a wayfarer, what is my rank and significance?"

When Hadhrat Toosi (rahmatullah alayh) heard this comment, tears in profusion flowed from his eyes. Spontaneously he distributed 20,000 Ashrafis (gold coins) to the fuqara (poor).

THE KHULAFAT

The entire lifestyle and administration of the Khulafa-e-Raashideen were based on simplicity and informality. As long as simplicity and informality re-

mained the glittering features of this Ummah, the Standard of Islam remained aloft, proudly fluttering over the lands of the kuffaar.

On the occasion of the victory of Qadisiyah which sounded the death-knell of the Persian empire, a vast treasure of spoils of war was brought to Madinah by the Sahaabah. When Ameerul Mu'mineen, Hadhrat Umar (radhiyallahu anhu) inspected the treasure, tears welled up in his eyes. Hadhrat Abdur Rahman Bin Auf (radhiyallahu anhu) said: "O Ameerul Mumineen! This is a happy occasion."

Hadhrat Umar (radhiyallahu anhu) said: "Yes! But I see the future ruin of my people in this wealth."

Every Muslim with the least intelligence can today see the materialisation of the prophetic words of Hadhrat Umar (radhiyallahu anhu). The treasures along with the love of the world and luxury it brought in its wake gradually hollowed the foundations of Muslim rule and domination culminating in the total elimination of Muslim political power.

IMPOTENCY

Today everyone witnesses the corruption and impotency of the Arab World in particular, and the Muslim World in general despite the immense wealth at their disposal.

Once upon a time the seat of the Khilaafat from where radiated the forces which crushed the superpowers of the time was the date-palm structure of Musjidun Nabawi in Madinah Mun-

(Continued on page 9)

FEMINITY

Islam abhors femininity for its males. It is this abhorrence which is the rationale for the prohibition of gold, silk, bright colours, jewellery, shaving the beard, emulation of female styles and ways, and the like for the males of this Ummah. Everything has an influence and exercises an effect.

Femininity is unnatural for a man -- Muslim man. It erodes masculinity and the spiritual fibre which Islam has ordered for its males to inculcate in them.

Femininity is a characteristic of non-Muslim males. This attribute has been acquired by Muslim males of the age. While kuffaar males can function with despicable attributes and attitudes, the Muslim man's moral and spiritual fibre is totally ruined.

Once Hadhrat Umar (radhiyallahu anhu) giving *naseehat* to the commander of the army in a distant part of the Islamic empire, instructed observance of two very interesting acts: 1) Don't forget, our bath is the sunshine. 2) Don't mount your horses like the *Ajamis* mount their horses.

The Arabs of the desert were extremely robust and hardy. Luxury and femininity were never part of their mental and physical make-up. They were accustomed to work and battle in the blazing desert sun regardless of the ferocity of the heat. Hadhrat Umar (radhiyallahu anhu) with his vision adorned with qualities of Nubuwwat, understood that the luxuries which the wealth and treasures of the non-Arab conquered nations ushered in, would pave the way for the ultimate destruction of the Ummah. Hence, he advised and insisted that the Sahaabah, wherever they go, should maintain the simplicity of their lifestyle.

HORSES

While the non-Arabs would calmly mount their horses, the Sahaabah would run and leap on to their horses. Hadhrat Umar (radhiyallahu anhu) considered it an unpardonable crime to abandon this very beneficial way of mounting horses which was the custom exclusively of the Arabs.

KURTAH

This brings us to the maxi womanish 'Arab' kurtah which many Muslims-Arab and non-Arab -- have adopted. Firstly the maxi kurtah is in conflict with the Sunnah style kurtah which Rasulullah (sallallahu alayhi wasallam) and the Sahaabah wore. According to the authentic Ahadith, the length of Rasulullah's kurtah was midway between the knees and ankles.

Secondly the maxi kurtah is generally on or below the ankles. This renders it haraam. Thirdly, it resembles the dress of women. Fourthly, it makes the wearer clumsy. It restricts his rapid and free movement. Never can a man donning such a kurtah leap onto a horse or sprint. Fifthly, it is the innovation of the British enemies of Islam.

SUNNAH STYLE

The maxi feminine kurtah never was the dress of Arab men. Throughout the history of Islam, the kurtah always was the kurtah which Rasulullah (sallallahu alayhi wasallam) and the Sahaabah donned. The Ulama-e-Haqq in India had introduced the Sunnah style kurtah. Since the Sunnah style kurtah during the decadent political and moral state of the Ummah was the dress of only the Ulama of Hind (India), shaitaan deceived Muslims to accept the false notion that the actual Sunnah kurtah was the peculiar style of the Ulama of India.

The slit along the sides of the Sunnah kurtah facilitate free movement. On the contrary, the feminine maxi slit less kurtah of Mr. Lawrence of Arabia, hampers free movement. Whereas the dresses of females should be without slits, we find today that their dresses have slits revealing part of their *satr* while the men have adopted the women's slit less style of dress.

Gaudiness, embellishment, femininity, and emulation of the styles of the kuffaar have become the hallmark of Muslim males. Such men deserve to be dominated and humiliated by forces who rule the world today.

ABSTENTION FROM MUSHTABAH

(Continued from page 6)

tainted with *nifaaq* and *kufr* will readily appreciate the urgency and importance of abstention from haraam.

The first step in our struggle and uphill climb to attain moral excellence is abstention from haraam—abstention from sin, vice and transgression. In the wake of conscious abstention from haraam, Insha'Allah, the next stage—abstention from *Mushtabah*—will be axiomatic, although it was the other way around for the Sahaabah. In order to ensure abstention from haraam, the first step for the Sahaabah was abstention from *Mushtabah*.

ISLAM'S BENIGN AUTOCRAT

After Hadhrat Abu Bakr (radhiyallahu anhu) assumed the reigns of the Khilaafat, addressing the people, he said: "O People! I am a follower of the Shariah, not an innovator. When I do good, aid me. If I become crooked, straighten me."

The pivot of the Islamic system of government is the Khalifah who heads the autocratic government of the Shariah. He is the Head of the Divine Law of the Kitaab and Sunnah. He translates the Kitaab and the Sunnah into practical life.

He administers the sacred Laws of Allah Azza Wa Jal and he compels the servants of Allah to submit to His Commands.

(Continued on page 8)

ISLAM AND MUSLIMS

"Muslims are buried underground and Islam is in the books."

This was the response of Hadhrat Hasan Basri (rahmatullah alayh) when someone asked him about Islam and Muslims. The buried Muslims is a reference to the Sahaabah.

'Islam is in the books' is a commentary of the 'decadent' state of the Muslim masses of his time which was the

age of the Taabieen and Tab-e-Taabieen.

Hadhrat Hasan Basri (rahmatullah alayh) who was among the most senior Taabieen, had perceived a vast change in the morality and spirituality of the Sahaabah and the people of his age, hence his comments. In fact, one day he said to his *mureeds* who were *Auliya*: "If you had to see the Sahaabah, you would have said that they are mad men, and if they had seen you, they would have said that you are

(Continued on page 9)

THE TREATY BETWEEN HASAN AND MUAWIYYAH

THE PEOPLE of Kufa in Iraq had chosen Hadhrat Hasan (radhiyallahu anhu) as the Khalifah of Islam while the people of Damascus had chosen Hadhrat Muawiyah (radhiyallahu anhu).

While the two opposing Muslim armies were converging on the battlefield to decide the issue of the Khilaafat (of course not by western democracy), Hadhrat Muawiyah (radhiyallahu anhu) despatched his envoy with an offer of peace to the camp of Hadhrat Hasan (radhiyallahu anhu).

The envoy reported back to Hadhrat Muawiyah (radhiyallahu anhu) that Hadhrat Hasan (radhiyallahu anhu) was inclined to peace. He was prepared to abdicate in favour of Hadhrat Muawiyah (radhiyallahu anhu), but he had certain conditions.

Hadhrat Muawiyah (radhiyallahu anhu) affixed his signature and seal on a blank sheet of paper, accepting whatever conditions Hadhrat Hasan

(radhiyallahu anhu) would propose and commit to writing on the blank paper. This act of Hadhrat Muawiyah (radhiyallahu anhu) illustrates the magnanimity of this senior Sahaabi and the confidence he reposed in the integrity of Hadhrat Hasan (radhiyallahu anhu).

When the blank sheet of paper with Hadhrat Muawiyah's signature and seal was delivered to Hadhrat Hasan (radhiyallahu anhu), he wrote on the paper the following conditions:

- 1) The people of Iraq should be granted blanket amnesty and safety. They should not be apprehended for any past acts.
- 2) The entire revenue of the province of Ahwaaz was to be given to him (Hadhrat Hasan).
- 3) Hadhrat Husain (radhiyallahu anhu) was to be given an annual stipend of 2 million dirhams.
- 4) In the matter of awards (made by the state), the tribe of Banu Haashim will enjoy a greater right.

After the conclusion of the treaty, Hadhrat Hasan (radhiyallahu anhu) took the pledge of allegiance on the hands of Hadhrat Muawiyah (radhiyallahu anhu).

VARIETIES OF ZINA

According to Rasulullah (sallallahu alayhi wasallam), zina (fornication / adultery) is a multifaceted abomination. The types of immoral acts which come

within the purview the Islamic definition of zina are the following:

- Zina of the eyes
- Zina of the ears
- Zina of the hands
- Zina of the feet
- Zina of the mind / heart
- The ultimate physical act.

THE SUNNAH SYSTEM OF APPOINTING THE KHULAFAT

(Continued from page 1)

camps, the imposing stadiums and statues costing billions, and the colossal crime rate, in a backdrop of want and misery all around, roaringly testify to the injustice, tyranny and oppression of the leaders of democracy.

PIOUS MONARCHS

Hadhrat Zul Qarnain, Nabi Daawood and Nabi Sulaimaan (alayhimus salaam) were kings. These noble kings were the Khulafa of Allah Ta'ala on earth.

The dynasties of Bani Umayya, Bani Abbaas and the Uthmaanis (Ottomans) were monarchies. The pious kings among them such as Hadhrat Umar Bin Abdul Azeez (rahmatullah alayh) were true Khulafa.

The Qur'aan and Hadith do not criticize monarchies. The requirement of the ruler / government is to govern strictly according to the Shariah. If a ruler upholds the Shariah and implements Allah's Law in the land, he is the rightful Khalifah who deserves to be the ruler and leader of the Ummah.

ABU BAKR

Neither the masses nor a council of elders appointed the first and the greatest Khalifah of Islam. Hadhrat Abu Bakr (radhiyallahu anhu) was appointed by one man -- Hadhrat Umar Ibn Khattaab -- without consultation with anyone. Utilizing his seniority and authority, he took the oath of allegiance on the hands of Hadhrat Abu Bakr (radhiyallahu anhu). The small group of Ansaar and Muhaajireen then followed suit.

It was only after the Khalifah was

officially appointed by Hadhrat Umar (radhiyallahu anhu) that the general public came forward the next day in Masjid-e-Nabawi to swear allegiance, not to vote, not to appoint a Khalifah. He was already appointed. Furthermore, 124,000 Sahaabah (the Nation of Islam) did not vote for the Khalifah nor were all of them present at the public ceremony of Bay't (Allegiance).

The public Bay't was a formality. It was not a Shura to appoint the Khalifah. Indeed the appointment of the first Khalifah of Islam is a far cry from the kufr system of democracy and from the concept of 'shura' which the modernist juhhaal peddle.

UMAR

During his last illness, Hadhrat Abu Bakr (radhiyallahu anhu) appointed Hadhrat Umar (radhiyallahu anhu) to be his successor after his death. Hadhrat Abu Bakr (radhiyallahu anhu) instructed Hadhrat Uthmaan (radhiyallahu anhu) to write the testament of appointment as follows: "This is the Last Testament of Abu Bakr, the Khalifah of Muhammad Rasulullah (sallallahu alayhi wasallam) which is issued at the time of his journey of the Aakhirah. This is a time when the kaafir accepts Imaan and even the sinner has faith in Allah. I appoint Umar Bin Khattaab as your Ruler. In this appointment I have fully borne in mind your prosperity....."

There is not a vestige or semblance of western democracy in this appointment of the succeeding Autocrat who would assume the reigns of the Khilaafat.

UTHMAAN

When Hadhrat Umar (radhiyallahu

(Continued from page 1)

Allah Ta'ala, warning the zaalimeen says in His Qur'aan:

"And, do not commit excesses, for verily, Allah does not love those who exceed the limits."

That is, Allah Ta'ala abhors those who commit cruelty, brutality and oppression.

There is no difference between the C.I.A. torturers and those who prey with their zulm on defenceless individuals. Torture is not restricted to

ZULM - RETRIBUTION IS INESCAPABLE

Guantanamo Bay and the numerous other American and British torture centres which dot the globe. Rasulullah (sallallahu alayhi wasallam) said:

"To abuse a Muslim is fisq, and to fight with him is kufr."

The gravity of the 'kufr' of killing a Muslim may be adequately understood from this Hadith.

ISLAM'S BENIGN AUTOCRAT

(Continued from page 7)

Despite the pivotal importance of the autocratic Khalifah, he is like any

member of the Muslim Ummah. In front of Allah's law the Khalifah and the slave are equal. No worldly system of government can ever vie with the lofty system of justice and benevolence of Islamic autocracy.

THE MODERNIST juhhaal (ignoramus) are at pains in their labour to show that the Sunnah system of Shura (Consultation) is akin to the western parliamentary system. This notion is ludicrous.

Consultation is undoubtedly a Sunnah. It is a practice in which there are many blessings. The Qur'aan and the Ahadith order Shura. But consultation by the Khalifah (the ruler of Islam) is not restricted with a specific committee or so-called 'consultative council'.

It is the prerogative of the Ameer/Khalifah to consult with whomever he wishes and whenever he so desires. Furthermore, the Khalifah is not bound to submit to the advice offered by those with whom he consults. The ma-

SHURA IN ISLAM

jority cannot veto any of the decisions of the Khalifah.

The Qur'aan gives the Khalifah the full right to act according to his own view after he has consulted the men of knowledge, piety and experience.

The arbitrary decrees of the Khulafa-e-Raashideen bear abundant testimony to the independence and autocracy of the Khalifah.

Shura is largely an informal process which the Ameer initiates as occasion demands. It has no resemblance with any of the advisory or parliamentary systems spawned by the brains of kufr.

anhu) was in his last illness, some Sahaabah advised him to appoint his successor. Hadhrat Umar (radhiyallahu anhu) responded: "If I appoint a Khalifah after me, there will be nothing wrong in this because Abu Bakr (radhiyallahu anhu) had done so. And, if I do not appoint anyone, there will also be nothing wrong because Rasulullah (sallallahu alayhi wasallam) did not appoint anyone."

He further added: "If today Abu Ubaidah Ibn Jarraah was alive, I would have appointed only him as my successor because I heard Rasulullah (sallallahu alayhi wasallam) say: 'Abu Ubaidah at this time is the Trustee of the Ummah. Or if Saalim, the slave of Abu Huzaifah was alive, I would have entrusted this responsibility (of the Khilaafat) to him because I heard Rasulullah (sallallahu alayhi wasallam) say: 'Saalim is the Moth of Allah's love'."

On another occasion thereafter, Hadhrat Umar (radhiyallahu anhu) said: "Ali, Uthmaan, Abdur Rahman Bin Auf, Sa'd Bin Abi Waqqaas, Zubair Bin Awwaam and Talha Ibn Ubaidullaah -- Rasulullah (sallallahu alayhi wasallam) -- informed that they are inmates of Jannat."

I give them the right to choose one of them as the Leader. Then, Hadhrat Umar (radhiyallahu anhu) summoned Miqdaad Bin Aswad and said to him: "After I have been buried, assemble these six men in a house and instruct them to appoint from among them the Khalifah within three days."

If their decision is not unanimous, then the Khalifah will be the one (from the six) on whose side is the majority (of the six). If there is no majority, the number being the same on both sides, then Abdullah Bin Umar (i.e. Hadhrat Umar's son) shall be appointed the Khalifah. However, he may not become the Khalifah of his own choice.

If they (the Committee of Six) are not

inclined to appoint Abdullah as the Khalifah, then the opinion supported by Abdur Rahman Bin Auf will be accepted. And, whoever dissents with the decision of this Committee and creates discord in the Ummah, smite his neck (that is, have him executed)."

In obedience to the command of Hadhrat Umar, the Committee of Six was convened after his demise. The members of the Committee unanimously assigned the right of appointing the Khalifah to Hadhrat Abdur Rahman Bin Auf (radhiyallahu anhu). Thus, he appointed Hadhrat Uthmaan (radhiyallahu anhu) to be the successor of Hadhrat Umar (radhiyallahu anhu).

Hadhrat Umar (radhiyallahu anhu) had maintained with emphasis that had Hadhrat Ubaidah Bin Jarraah or the Slave, Hadhrat Saalim been alive, he would have appointed either of them to be his successor. Since he did not repose the same degree of confidence on anyone else, he formed the Committee of Six and encumbered it with a specific method of operation. In so doing, he did not consult with anyone. He dictated the terms autocratically, and his lofty rank in Islam fully entitled him to this autocracy.

ALI

Despite widespread dissatisfaction with the ascendancy of Hadhrat Ali (radhiyallahu anhu) his Khilaafat was confirmed partially by consent of some Sahaabah and partially by force and pressurization. But, never by the kufr system of democracy. Much controversy accompanied the appointment of Hadhrat Ali (radhiyallahu anhu).

Only those who have chosen deliberate blindness or who are incorrigibly ignorant can intransigently maintain that the Khilaafat system of Islam is similar to a western democracy. There is not the slightest similarity between these two systems.

IMMORALITY—A SIGN OF QIYAAMAH

Among the signs of the impending Hour of Qiyaamah mentioned by Rasulullah (sallallahu alayhi wasallam), is 'buttock dancing' (the immoral sister of belly dancing) by the women of a certain Arab tribe. The buttocks of women of this particular tribe will vehemently shake to the tune of shaitaan as they dance around their idols.

THE RULER IS THE SLAVE

Ahnaf Bin Qais (radhiyallahu anhu) with a group of Arab chiefs once visited the Khalifah, Hadhrat Umar Bin Khattaab (radhiyallahu anhu). They were astonished to see Hadhrat Umar with sleeves rolled up moving helter skelter. On seeing Ahnaf, Hadhrat Umar said: "O Ahnaf! Assist me to find a camel of the Baitul Maal. It has escaped. The rights of many fuqara are related to it."

Someone said: "O Ameerul Mu'mineen! Why do you inconvenience

yourself so much? Instruct a slave to search for the camel."

Hadhrat Umar (radhiyallahu anhu) said: "Who is a greater slave than me?"

On another occasion, the Khalifah of Islam, Hadhrat Umar (radhiyallahu anhu) declared: "The leader of a nation is the slave of the nation."

The Khulafa-e-Raashideen had translated into practice this fundamental principle of Islamic autocratic government. No democracy and no other political system can ever hope to produce benevolent, uprighteous, just and humble autocratic rulers such as Islam had offered the world.

ISTIGHFAAR

It is incumbent for the *Mureed* (one who has resolved to morally reform himself) to constantly engage in Taubah and Istighfaar (repentance and seeking forgiveness).

The effect of constant Istighfaar is purification from all sins. Man always sins. Therefore the Mashaaikh emphasise Taubah and Istighfaar to their mureeds daily when they go to bed. By the mercy of Allah, the sins are not recorded immediately. With Taubah and Istighfaar the sins are readily obliterated.

NASEEHAT OF HADHRAT MUINUDDIN SANJARI

* A *Mutawakkil* (person of tawakkul or trust on Allah) never complains about the difficulties and inconveniences people create for him.

* The greatest *Aarif* is he who is the most bewildered. (*He is consumed by spiritual bewilderment.*)

* *Ilm* (Divine Knowledge) is a shore-less ocean. *Ma'rifat* is one of its tributaries. *Ilm* is for Allah, and *Ma'rifat* is for the bandah (slave of Allah).

* The only way of attaining Divine Proximity is by total obedience in Salaat because Salaat is the *Mi'raaj* (Ascension) of the Mu'min.

TREACHERY

"He who betrays Allah in privacy, Allah will rip off his veil in public."
(Muaaz Bin Yahya)

Covertly transgressing the commands of Allah Ta'ala while overtly presenting a face of piety is hypocrisy. Allah will disgrace such a person by publicizing his hidden sins.

POLISH OF THE HEART

Rasulullah (sallallahu alayhi wasallam) said: "Everything has a polish, and the polish of the heart is Thikrullah (Remembrance of Allah)."

"Verily, these hearts rust like iron rusts." Someone asked: 'O Rasulullah! What is its polish?' Rasulullah (sallallahu alayhi wasallam) said: "Remembering Maut much and recitation of the Qur'aan."

Thikr is the life-breath of the Malaikah (Angels) Just as man cannot survive without oxygen, so too the Angels cannot survive without *Tasbeeh*.

While *Thikr* is the life-breath of the Malaikah, it is the life-breath of man's spiritual being. Minus perpetual *Thikruallah*, the *Rooh* corrodes and loses its ability to perform its spiritual functions.

PRECAUTIONS AGAINST SIHR

S IHR BELONGS to the metaphysical domain. Man is unable to physically confront and defend himself

against this evil. There are spiritual measures which he should adopt as

(Continued on page 10)

DISTRIBUTION OF MUCK FROM THE MUSAAJID

T HE MUSJIDS are supposed to be venues of worship and piety. However, even these last bastions of the Deen are becoming places for the propagation and distribution of baatil and haraam.

In most Musaaajid a plethora of junk and muck pamphlets, magazines and newspapers is allowed to be distributed. The so-called 'newspapers' do not carry even the rudiments of news. Up to 80% of the muck papers are crammed with advertisements, many of which pertain to haraam wares and ac-

tivities.

Most of the papers are owned by organizations whose officials subscribe to baatil and even kufr beliefs. Acts of zina are advertised and encouraged under various guises. Haraam pictures adorn the haraam papers and magazines.

SILENCE

Trustees of the Musaaajid, Imaams and the Ulama who utilize the Musjid

platforms for their bayaan, despite witnessing the proliferation of the Musjid premises with the haraam muck and scrap papers, maintain a treacherous silence. With their silence they actively condone the defilement of the Musjid's sanctity and the assault on the morals of Muslims committed by the haraam papers.

It is the Waajib duty of the Ulama and the Musjid authorities to purify the Musjid precincts from the immoral pollution which the muck papers churn out for consumption by ignorant musallis.

"And do not follow
your (unjust) emo-
tions which cause
you to be unjust."
(Qur'aan)

OBTAINABLE OF BOUNTIES

"Whoever has obtained boun-
ties has acquired it by virtue of
generosity."
(Muinuddin Sanjari)

OVER-EATING

Hadhrat Sahl Bin Abdullah (rahmatullah alayh) said: "When Allah created the world, He placed sin and ignorance in satiation (a full stomach), and He placed Knowledge and Wisdom in hunger."

Hadhrat Zunnin Misri (rahmatullah alayh) said: "*Hikmat* (Wisdom) does not reside in a person whose stomach is full of food. Abundance of eating hardens and darkens the heart. This creates lethargy in the limbs for ibaadat, and it causes much negligence.

Wisdom is attained by means of hunger which produces joy in ibaadat and creates spiritual glitter in the hearts. Thus Knowledge is attained."

SICKNESS & MEDICINE

A Buzrug said: "*The stomach is the abode of sickness, and love is the root of cure.*"

SIMPLICITY—AN INTEGRAL PART OF IMAAN

(Continued from page 7)

awwarah. Today, adorned with the embellishments and external glitter which the oil-wealth offers, that self-same seat of the Khilaafat is a spiritually emaciated holiday resort which is not even a mirage or a shadow of the glorious Madinah with its mudhuts, which decided the destiny of the world.

ISLAM AND MUSLIMS

(Continued from page 7)

kaafir."

What would have been his commentary on the state of the Ummah of this time?

MA'RIFAT OF ALLAH

Ma'rifat is spiritual knowledge of Allah Ta'ala. It is such knowledge which cultivates, in the slave of Allah, a vivid perception of the transcendental and spiritual realities pertaining to the Zaat (Being) and Sifaat (Attributes) of Allah Ta'ala.

Hadhrat Khawaja Muinuddeen Sanjari (rahmatullah alayh) said:

"The sign of Divine Ma'rifat is flight from people and silence.

The Aarif is he who expels from his heart all and everything besides Allah.

The Aarif is always silent and full of grief."

INTO JANNAT WITH PEACE

"Make Salaam in abundance; feed (the poor); be kind to relatives; stand by night in Salaat while people are sleeping, then enter Jannat with peace."

(Rasulullah—sallallahu alayhi wasallam)

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SIHR — MAGIC

SIHR OR EVIL black magic / sorcery / witchcraft is a satanic practice which can cause considerable harm and misery to human beings. The reality of *Sihr* is confirmed by the Qur'aan Majeed. *Sihr* was perpetrated on even Rasulullah (sallallahu alayhi wasallam). To undo the evil effects of the *Sihr*, the *Muaw-wathatain* (Surah Falaq and Surah Naas) were revealed.

DENIAL

There is no scope for the denial of the reality of *Sihr*. Denial of this reality is tantamount to denial of the Qur'aan Shareef which categorically confirms this reality. Only total ignoramus or people of kufr deny the irrefutable realities taught by the Shariah (Qur'aan and Hadith).

DECEPTION

However, in this age it has become fashionable to attribute every mishap, difficulty, sickness, financial loss, etc. to the effects of magic/jadoo (*sihr*). A glut of quacks and incompetent *aamils* (those who exorcise evil spirits and the like) has exacerbated the problem of imagination. They play a prominent role in entrenching in the minds of people the perception that everything untoward that occurs is the consequence of *Sihr*.

Once the mind is hooked on to this perception, imagination then runs

havo with people. Some people have naturally very strong powers of concentration. When the false perception grounds itself in them, their imagination conjures physical influences and effects of a non-existent *sihr spell* which they assume some enemy has cast over them.

DIAGNOSIS

When the diagnosis of medical practitioners fails to detect the cause or the root of the physical illness, the malady is summarily attributed to *Sihr*. Frequently the medical doctors lack adequate medical expertise. Everything nowadays is mass production, whether the products are lawyers, doctors or molvis. The wisdom and expertise of the olden days have disappeared. So when the doctor tells the patient who truly suffers from a physical ailment that medically there is nothing wrong with him because the scans, x-rays and the plethora of scopes and tests fail to make any detections, the 'logical' conclusion which is nowadays drawn is *Sihr*.

AAMIL

Even if a person is genuinely afflicted with *Sihr*, it is nowadays al-

most impossible to locate a genuine *aamil* who is an expert in the science of combating and neutralizing *Sihr* and its effects. While there are a very few genuine *aamils*, most of them are adept at only diagnosing *Sihr*. They can determine that the patient is afflicted with *Sihr*, but seldom are they able to effectively treat and cure.

ALLAH'S DECREE

Allah Ta'ala states in the Qur'aan Shareef about the *Sihr* which the shayaateen and their cohorts perpetrate:

"And they (those who perpetrate magic) are unable to harm anyone with it (i.e. with sihr) except with the permission of Allah. And they learn that (evil sihr) which harms them and which does not benefit them....."

(Aayat 102, Surah Baqarah)

It is part of Imaan to believe that whatever good or bad befalls us is in reality in accordance with the decree of Allah Ta'ala. Only that measure of harm which Allah Ta'ala has decreed will befall us. Rasulullah (sallallahu alayhi wasallam) said that if all mankind and jinn-kind unite to benefit or harm a person, they will cause only that measure of benefit or harm which Allah Ta'ala has decreed for a person.

CAUSE & EFFECT

While every occurrence is the effect of some worldly or material cause, it is in fact the decree of Allah Ta'ala. Every effect is in perfect accord and harmony with the command and predetermination of Allah Ta'ala.

Therefore, when something detestable and unexpected happens despite having taken all precautions and having adopted the correct means, there should be no frustration and panic. The ultimate result should be attributed to the decree of Allah Ta'ala. Sabr and Dua should be adopted. This is our belief in *Taqdeer*.

TREATMENT

A man suffering from a physical ailment submits to medical treatment even if the medicine proves to be ineffective. He continues the medical treatment even if he does not recover. Allah Ta'ala is the Creator of both sickness and cure. The cure is not in the power of man or the medicine.

Similarly, should be the attitude of a person who is the victim of *Sihr*. He should resort to Dua and other spiritual remedies. If a genuine *aamil* is available, his services too should be enlisted. If Allah Ta'ala wills, the patient can be cured of the satanic affliction.



PRECAUTIONS AGAINST SIHR

(Continued from page 9)

precautions against the attack of this evil affliction. Among the precautions which could be taken are the following:

- * Try to be constantly with Wudhu. Rasulullah (sallallahu alayhi wasallam) said: *"Wudhu is the weapon of the Mu'min."* Wudhu is a protective shield which guards the Mu'min against the attacks of satanic enemies of the metaphysical realm.
- * When entering the toilet, ensure that the head is covered. This applies to both men and women. Enter with the left leg and recite the relevant Masnoon Dua seeking protection with Allah Ta'ala from the evil jinn. According to the Hadith, a toilet is an abode where evil jinn (shayaateen) loiter.
- * Do not allow children to venture outside after Maghrib. The Hadith prohibits this and mentions that at this time the shayaateen emerge in droves and interfere with children and even domestic animals.
- * Females should ensure that their hair always remains covered. Not a strand should be exposed. Careless and ignorant parents allow their little daughters with uncovered hair outside the home after Maghrib. When evil befalls them by some satanic manipulation, then grief and consternation will not avail.
- * Whenever entering the home, enter with the right leg and compulsorily recite *Bismillaahir Rahmaanir Raheem*. There is also a Masnoon

Dua for this occasion. According to the Hadith, shaitaan enters the home together with the person who sets foot inside without reciting *Bismillaah*. Shaitaan then finds a place to sleep inside the house.

After removing clothes, don't scatter them around. Say *Bismillaah*, fold the garments and put them away in an orderly manner. The Hadith informs us that garments thrown about are fitted on by shaitaan should he happen to be around.

At night time always keep food covered. Never leave it open.

When closing the doors at night, recite *Bismillaah*. Aayatul Kursi is also very beneficial.

After every Salaat recite Aayatul Kursi.

At night, recite the last Ruku' of Surah Baqarah.

Every morning and evening recite Surah Ikhlās, Surah Falaq and Surah Naas three times each.

Recite aayats 81 and 82 of Surah Yunus three times every morning and evening.

Never eat the food, even halaal food, which comes from the homes of mushrikeen and idolaters.

Ensure that there are no pictures of animate objects (people and animals) in the home. The Malaaikeh of Rahmat do not enter a house in which there are such haraam pictures. When the house is without Malaaikeh (Angels), shayaateen will be free to enter.

WHO ARE OUR HELPERS?

Allah Ta'ala addressing Rasulullah (sallallahu alayhi wasallam) says:

"And if they conspire to deceive (and harm) you, then verily, Allah and the Mu'mineen who follow you are adequate for you (as helpers)."

(Qur'aan)

"And if you adjudicate, then decide between them with justice. Verily, Allah loves those who are just."
(Qur'aan)

THE KUFR OF SIHR

"And, Sulaiman did not commit kufr, but the shayaateen committed kufr by teaching the people sihr (magic)."

(Aayat 102, Surah Baqarah)

Learning, practising and dabbling with sihr, and enlisting the services of sorcerers and the like are all acts of kufr which totally destroy Imaan.

The primary motive for malicious people seeking the kufr services of sorcerers and witches is *hasad* (envy). Those who participate in this satanic act no longer remain Muslims. *Sihr* eliminates Imaan and entrenches kufr in the heart.

Al-kufri millatun Waahidatun

Kufr, regardless of its persuasion, colour, region and philosophy, is one universal breed. The Qur'aan Majeed says:

"We have created you. Among you are kaafir and among you are Mu'min."

Those who cast longing eyes in the direction of the repositories of kufr irrespective of who they may be, for succour and help, will be sorely and rudely shocked.

BASELESS ACCUSATION

Accusing people of having perpetrated *sihr*, without evidence, is a heinous slander. It totally destroys family and friendship ties. It destroys the marriage bond.

Visions which are the products of the treatment by *aamils* and dreams are not evidence in the Shariah. Shaitaan has the power to affect the vision by distortion, confusion and by appearing in the form of a person to create a false impression thereby breeding animosity for the person whose image he has impersonated.

"And, if Allah helps you, none can conquer you. But if Allah withholds His aid from you, then who is there who can aid you besides Allah?"

(Qur'aan)

ALL OVER THE globe Muslims are the victims of persecution and humiliation. Palestine, Chechnya, Iraq, Afghanistan, Kashmir, Arakan, and even in the Muslim lands it has become a crime to follow strictly the Sunnah of Rasulullah (sallallahu alayhi wasallam) and to call for the rule of the Shariah.

The forces of kufr have all united to swallow up the Ummah. These forces of overt kufr are being actively supported by the forces of covert

kufr --by the *Munaafiqeen* and the agents of shaitaan, all masquerading as Muslims. They are firstly the rulers and governments in Muslim countries.

MIRROR

But the rulers are merely the reflection of the people who install them into their positions of leadership and rulership. Without the support and connivance of the Muslim masses, the rulers will not be able to occupy their seats of political power at the helm of Muslim affairs.

According to Rasulullah (sallallahu alayhi wasallam), the rulers epitomise the deeds and the misdeeds of the masses. They are the mirrors of the moral and spiritual conditions of the masses. Musharraf of Pakistan, Hosni of Egypt and Gaddhafi of Libya for example are at the helm not because of army-power. They are there because the corrupt, anti-Islam masses have elevated them to their status of leadership.

MASSES

The masses have turned their backs on Islam. It is not Bush and Blair who have the capacity and the power to humiliate the Ummah. The masses who constitute the Ummah are the prime criminals for the rotten state of affairs in which Muslims are wallowing and retrogressing incrementally into the rot and

rut of which they themselves are the architects. The Qur'aan and the Sunnah confirm this irrefutable fact with such clarity which precludes every vestige of ambiguity.

IMMORALITY

The masses of the Muslim nation world-wide wallow in vice and immorality. In addition to the total abandonment of the Sunnah and acceptance of bid'ah, there is widespread and intensive indulgence in zina (fornication), liquor, music, prostitution, gambling, riba, usurpation of rights, emulation of the kuffaar, etc., etc. in all segments of the Ummah.

They have set Allah's pleasure, displeasure and feelings aside to court the pleasure and to assuage the feelings of the flagrant transgressors because these transgressors line their pockets, contribute for the upkeep of their charitable work, and they pay their wages and offer other mundane perks.

In fact, the *fussaq* and *fujjaar* have become the sustainers of the Ulama who have abdicated their sacred office of the Guardianship of the Deen to which they were elevated by Rasulullah (sallallahu alayhi wasallam). Thus they have become traitors, guilty of the worst acts of treachery against Allah and His

ies and rapes are committed daily as in South Africa. Iraq, Afghanistan and Palestine put together, do not experience so many deaths on a daily basis. The rampant crime which has reached epidemic proportions in this country portends a grim picture of the disaster which will leave no one unscathed.

PRESCRIPTIONS

Meetings, conferences, workshops, liaison structures with the authorities and hotlines will all prove futile and ineffective. Right now, it is a miracle if the police answer the calls of those in distress. Their arrival long after the event of the crime is not usual. It is normal.

Muslims should wake up and understand that when the axe of anarchy and disaster falls, nothing and no one will help. Allah Ta'ala is our only succour. But the

attainment of His *Nusrat* (Aid) has a price. Its price is *Taa-at* (obedience) and *Ibaadat* (worship). There is no other route for Muslims other than submission to the Shariah and adoption of the Sunnah.

The prescription of the quacks and self-styled mujtahids and reformers are all futile. For decades they have been offering their *baatil* prescriptions which are emaciated theories devoid of even the slightest semblance of Deeni substance. To gain Divine Succour, we have to look in the direction of the Shariah. It is at the peril of our destruction -- pillage and plunder -- that we ignore the Call of the Qur'aan. And, the Call of the Qur'aan is to abandon all and everything, and to turn to the Way of Life which was handed to us fourteen centuries ago.

It is the Waajib obligation of the Ulama to utilize the Musjid platforms and all other available *jaaiz* channels to propagate this Message to the Ummah. Failing to execute this obligation will culminate in the materialization of the Qur'aanic warning:

"Beware of a Punishment which will overtake not only the transgressors among you." (Qur'aan)

ALLAH'S NUSRAT — OUR ONLY SUCCOUR

SILENCE

To crown this state of abject and noxious degradation is the total abandonment of *Amr Bil Ma'roof Nahy Anil Munkar* (Commanding righteousness and prohibiting evil) of the Ulama. Those Ulama who feel snug under a veneer of external piety, soothe their conscience with their silence in the face of the decadence and putrefaction of the morals, beliefs and practices of the Ummah. They dupe themselves into the stupendous misconception that their silence is justified by the deafness with which the masses react when naseehat is offered.

Their silence in the face of *baatil*, *fisq* and *fujoor* is treacherous. It constitutes a betrayal of Islam -- betrayal of Allah -- betrayal of the Rasool and a betrayal of the Ummah. Their hearts have become impervious to the evils which they, not only see around them, but which they condone with their silent permission.

Their silence is consent and tacit approval because they embrace the *fussaaq* and *fujjaar* with open arms. They respect and honour them, causing the Arsh of Allah to shudder. For what? What is their motive for having conveniently forgotten the concept of *Bughdh lillaah* (Hatred for the Sake of Allah)?

Rasool.

DIVINE PUNISHMENT

All the signs of universal *Athaab* (Divine Punishment) are becoming manifest with increasing clarity by the day. Nothing will avert Allah's *Athaab* when the appointed time arrives. We are staring disaster in the face. But we have chosen deliberate blindness and deafness. We have degenerated to levels far below the level of the dumb beasts. It seems that only the universal Punishment of Allah Ta'ala will shock the Ummah into reality and realization. But when the realization dawns on us, it will be too late for amends.

POWDER KEG

People of intelligence derive lessons from the miseries and misfortunes which are buffeting and bludgeoning whole Muslim communities in other countries. Muslims here in South Africa are befooling themselves with the idea of immunity from such disasters. We are sitting on a powder keg. When it explodes, there will be no police to protect us. There will be no army to save us.

The signs of the impending total anarchy have already appeared. A silent, but intensive war of crime is on the rise in this country. There is no country on earth where so many murders, robber-

A NEW EXPLETIVE

"SHARIAH-COMPLIANT"

'*Shariah-compliant*' is a new expletive which some molvis suffering from the malady of mental inferiority and the crave of vanity have added to their vocabulary.

This expletive has been inherited by the molvi sahebs from liberal Muslim 'intelligentsia' who embellish their haraam products, especially financial product, with Islamic nomenclature to mislead the masses into buying their haraam '*shariah-compliant*' wares such as interest-bearing transactions.

Our molvi sahebs should understand that they invite mockery and ridicule when they attempt to speak like the economists of capitalism. We, Molvis, are members of the simple Fraternity of Rasulullah (sallallahu alayhi wasallam), about whom the beloved Nabi said: "*We are an illiterate (Ummi) Ummah. We are unable to count and calculate.*"

Our honour and dignity are coupled to simplicity. The terms with which we describe things are *Fardh*, *Waajib*, *Sunnat*, *Mustahab*, *Haraam*, *Makrooh* and the like. Pretence and emulation of aliens do not befit the men who are the repositories of *Ilm-e-Wahi* (the Knowledge of Divine Revelation).

BRAIN SEWAGE

A book titled *An Islamic Revolution for Peace and Unity*, authored by a fellow named A. K. Sayed, was sent to us by a brother who found it repugnant and in conflict with the Shariah. The brother requested us to write a criticism of the book.

Attention and effort are expended to present a detailed refutation when we perceive a danger of Muslims being misled by a book. Where no such dan-

ger exists, it is futile to squander resources in refuting a book which could be appropriately described as brain sewage.

STERCORACEOUS

Just as the physical body of an animal excretes waste matter, so too does the brain disgorge its sewage. The brain sewage appears in books of the type mentioned above. The insipidity and stupidity of the brain sewage constituting the stercoraceous matter of the book do not justify the application of

time, effort and financial resources to refute the luciferous splatter of the author.

Any Muslim who may suffer the mild misfortune of stumbling on the book, will easily understand the laughable nonsense with which the author has darkened some pages. Since this compilation of brain sewage lacks the potential of misleading even ignorant Muslims, we do not perceive the need for an intellectual refutation of the bunkum disgorged by the author.

THE DECISION IS FOR THE AUTOCRAT

The Qur'aan-e-Hakeem commands mutual consultation (*Shura*) in all affairs.

In the Islamic concept of *Shura*, consultation takes place with knowledgeable, experienced and pious persons, not with crowds of ignoramus nor with a body or structure voted into place by morons of a parliamentary system.

Declaring the final decision to be the prerogative of the *Ameer*, the Qur'aan-e-Hakeem states: "*And, consult them in affairs. And,*

when you have made a firm decision, then (proceed) and repose your trust on Allah."

The advice or decision of the members of any assembly or structure is never binding on the *Ameer*. In Islam the final decision is always the prerogative of the Autocrat who is the Vicegerent of Allah on earth. A parliament of a hundred baboons cannot decisively decide.

Just as the tangible products of mass production are usually inferior and defective in quality, so too, does this principle apply to the intellectual domain.

"Establish peace between them with fairplay and justice. Verily, Allah loves those who are just." (Qur'aan)

ALLAH'S WALI

"A man in whom you observe three attributes is a Wali (Friend) of Allah:

- (1) Generosity like the oceans
- (2) Affection like the sun
- (3) Humility like the ground."

(Khwaja Muinuddeen Hasan Sanjari)

Questions and Answers

THE MAJLIS
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 5)

hence we do not find the Qur'aanic remedies effective. Nevertheless, one should not abandon the spiritual remedies such as Surah Faatihah. Always recite it during sickness and blow on the affected part of the body. Do this repeatedly. Even if one does not perceive immediate result, there is nothing but benefit in reciting Surah Faatihah as well as other verses of the Qur'aan. Ailing people submit to physical remedies (medicine, etc.) despite the serious side effects of most western medicine. Even if the medicine is not efficacious and beneficial results are not discerned, people do not abandon the treatment. They will go from doctor to doctor, medicine to medicine, drug to drug even becoming addicts and grievously injuring their bodies and health. But they do not abandon medical treatment. The same attitude of steadfastness should be displayed to the Sunnah remedy of Surah Faatihah. Even if ostensibly there does not appear to be benefit, continue with the recitation. At least there is considerable thawaab which cannot be calculated. The Creator of sickness is Allah Ta'ala. He is also the Creator of the cure. The efficiency of the medicine, be it physical or spiritual, is determined by only Allah Ta'ala.

Q. A man had given his wife one Talaq 20 years ago. Now he gave her another two talaqs. What is the state of their Nikah?

A. The Nikah has finally and irrevocably ended. The two Talaqs plus the one given 20 years ago all become effective. It is known as *Talaq Mughallazah*.

Q. I took bay't by a Shaikh who lives in another country. Due to him being in another country I am not benefiting from him. I have no proper contact with him. What ad-

A CURE FOR COLDS, FLU AND COUGHING

2 tablespoons honey
¼ teaspoon black pepper
¼ teaspoon cinnamon powder
¼ teaspoon nutmeg powder
Squeeze ½ lemon.
Mix all these ingredients in a glass. Warm and drink.
For greater efficacy of this remedy, recite Surah Faatihah thrice and blow.

vice can you give me?

A. Terminate the *ta-alluq* (relationship) respectfully. Write to the Shaikh and respectfully and humbly inform him that you have decided to terminate the bay't and that you intend to become bay't to a Shaikh with whom you will be able to have closer contact.

Q. I have met certain Ulema who say that they belong to the Naqshbandi group. They do not make loud thikr. Their thikr is silent and they emphasise on meditation. Is this correct?

A. Yes, it is correct. The Naqshbandi group is one of the four authentic *Silsilahs* (Chains) of Tasawwuf.

Q. Someone said that according to the Salafis there is no Qadha for missed Salaat. He says that they believe that one should just ask forgiveness for missed Salaat. Please explain.

A. We are not aware if this is a teaching of the Salafis or not. This idea is utterly baseless. Qadha of the missed Fardh Salaat is Fardh.

Q. The iddat period for a woman is 4 months and 10 days. If she has a haidh period after every 15 days, then before the end of the 3rd

month of iddat she would have had 3 clean periods. Will she still have to complete 4 months and 10 days or will her iddat be completed after the 3rd Tuhr (clean period)?

A. The 4 months and 10 days iddat applies to a widow. Her iddat is not calculated in terms of haidh/tuhr. Her iddat is 4 months and 10 days from the time her husband died. If she is pregnant, her iddat expires with delivery of the babe, even if it is one day after her husband's death.

THE HEARTS OF KINGS

Hadhrat Maalik Bin Dinaar (rahmatullah alayh) said: *"It is in the Tauraah that Allah says: 'The hearts of kings are in My Hand. I shall make the kings merciful to those who are obedient to Me, and I shall make the kings tyrannical to those who are disobedient to Me. Therefore, do not revile the rulers. Turn unto Me with repentance. I am more merciful to you than the rulers.'"*

Q. A Muslim girl who has taken a Hindu for a husband performs the five daily Salaat regularly and fasts in the month of Ramadhaan. She has told her parents to bury her as a Muslim when she dies. What is the Shariah's ruling on this case?

A. The girl is passing her days in adultery. She lives perpetually under the curse of Allah and His Malaaikeh. If she does not commit any act of kufr,

e.g. going to the Hindu temple, participating in Hindu religious ceremonies and the like, then she has to be buried as a Muslim despite her life of zina.

Q. A relative of mine who died a few years ago did not perform Hajj. I have already performed my Fardh Hajj. If I perform Hajj on his behalf with my own money will it be accepted on his behalf?

A. If Hajj was Fardh on your relative and if he did not make a *wasiyyat* (issue a directive) for his Hajj to be performed, then he had grievously sinned. One sin was abstention from the Fardh Hajj. The other sin was abstention from *wasiyyat*. You may perform Hajj and supplicate to Allah Ta'ala to forgive him and to bestow the thawaab of the Hajj to him. It is hoped that Allah Ta'ala will forgive him. Allah is Most Merciful and Forgiving.

Q. When a Qadiani/Ahmadi greets with 'Assalamu Alaikum', how should we respond?

A. Say: *'Hadaakallaah!'* (May Allah guide you.).

Q. When a woman is in the state of haidh, can she touch a VCD on which the whole Qur'aan is registered?

A. It is permissible for her to touch the VCD.

Q. For the burial of his wife can the husband descend into the grave?

A. The mahram males have to do the burial and handle her body, not the husband. However, if there are no mahram males, then he may assist.

Q. If it is my intention to perform Witr at the time of Tahajjud, but I oversleep, what should I do?

A. Before performing Fajr Salaat, make qadha of the Witr. If you do not have the assurance of waking up, then perform Witr before going to bed.

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KHILAAFAT

(Hadhrat Maulana Ashraf Ali Thanvi)

Khilaafat belongs exclusively to the Quraish. A non-Quraishi ruler is called Sultaan. However, obedience to both is Waajib.

Although appointment of a Khalifah is Waajib, ability/power to appoint is a condition (*shart*) for this Wujooib. Presently this power is lacking. No one is therefore sinful for the absence of a Khalifah. (Comment: This position has changed in our era. During Hadhrat's time all Muslim countries were under foreign occupation and domination. But today

there are numerous independent Muslim states. All of them are collectively responsible for establishing the *Khilaafat* on the design and system of the *Khulafa-e-Raashideen*. The Saudi monarch is in the best position to execute *Rasulullah's* command to appoint a Quraishi as the Khalifah.

In addition to the governments, in certain countries such as Pakistan, Bangladesh, etc. where so-called democracy is the system, the masses do have the power to remove their kuffaar rulers. On the contrary, they vote in kuffaar rulers.

Thus all the governments in Muslim lands, all the Muslim armies and all those Muslim masses who are able to kick out the kufur systems by voting them out, are col-

lectively and criminally responsible for the destruction of the Institution of *Khilaafat*. They have substituted the Divine System with a variety of kuffaar systems -- *The Majlis*

The view that a non-Quraishi can become the Khalifah is in conflict with the Hadith, *"The Imaams are from the Quraish"*.

When this Hadith was presented to the Ansaar (the Sahaabah of Madinah), they submitted to it. There is *Ijma'* (Consensus) of the Sahaabah on this issue. Those who have political power, but refuse to appoint a Quraishi Khalifah, are undoubtedly, transgressors."

(Quraish is the Tribe to which *Rasulullah-sallallahu alayhi wasallam* -- belonged).

MALFOOTHAAT OF HADHRAT MAULANA ASHRAF ALI THANVI

* "The participation in kuffaar politics by those who are Ulama merely in name, has caused considerable harm to the Muslim masses. When even the Ulama have slipped and deviated, what complaint could be registered against the masses?"

* "Whoever has adopted the ways of our *Salf-e-Saaliheen* (illustrious predecessors), he has achieved success. Whoever has deviated from their Path has fallen into the pit of ignominy."

* "The author of *Al-Yawaaqeeet* defined a *Sufi* as an *Aalim ba amal* (a practising Aalim). What a wonderful definition!"

MAJLIS ON THE WEB (www.themajlis.net)

Some concerned brothers have set up a website which contains some past and present issues of *The Majlis* and *Al-Haq*. Many of our kitaabs can also be accessed from this site. Whilst this site is not hosted or maintained by the Mujlisul Ulama of South Africa, we do believe that it contains nothing other than our material.

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TAQWA

"The Mu'min will not attain the rank of the Muttaqeen as long as he does not abandon what is not harmful for fear of indulging in harmful things." (Hadith)
 "He who abstains from doubtful things, has guarded his Deen and his reputation." (Hadith)

P. O. BOX 3393 - PORT ELIZABETH - 6056 - SOUTH AFRICA
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SUNDAY TIMES — OUR INCUMBENT DUTY TO BOYCOTT

DURING THE MUSLIM boycott of the Sunday Times at the time of the insulting Cartoon Saga, the High Court had prevented that paper from publishing the offensive caricatures of our beloved Nabi Muhammad (sallallahu alayhi wasallam). The Muslim community had launched a boycott of the Sunday Times.

This publication has once again repeated its vilification of Rasulullah (sallallahu alayhi wasallam) so soon after the cartoon saga storm had died down. There is a sinister reason for the audacity which the Sunday Times displays in its flagrant publication of blasphemy and denigration of our Holy Nabi (sallallahu alayhi wasallam). The NNB (No Name Brand) Jamiatul Ulama has a treacherous hand in the bold attitude which the Sunday Times is flaunting in the face of Muslim protest against the recent publication of some of the vilest epithets slandering the lofty Character of Rasulullah (sallallahu alayhi wasallam). The unholy alliance between the NNB Jamiatul Ulama and the Sunday Times is discussed elsewhere in this issue of *The Majlis*.

OUR PROTEST

During the month of September 2006, the Sunday Times had printed a blasphemous book review in which slanderous epithets of the worst kind were levelled at the lofty Character of Rasulullah (sallallahu alayhi wasallam). In our protest, we wrote the following letter to the Sunday Times:

"Numerous Muslims from all parts of the country have drawn our attention to an article captioned, *Taking the Prophet to task*, the Sunday Times considered wise to publish in its issue of 3rd September 2006.

We wish to draw your attention to the full page advertisement of the Jamiatul Ulama which appeared in the Sunday Times on 12 February 2006 in regard to the settlement / agreement between the Sunday Times and the Jamiatul Ulama on the cartoon issue. Among the statements of that full page advertisement, it was stated:

".....our subsequent discussion with the Editor of the Sunday Times has satisfied us to this publication's willingness to balance the importance of freedom of expression with the sensitivities of all its readers."

Furthermore, in your editorial, also dated 12 February 2006, you stated the following policy / principle of the Sunday Times:

"We have stated throughout this week that had the decision been left in our hands, we would have taken the sensitivities of the Muslim community into account and the cartoons would not have graced our pages. It would have been a

decision based on and influenced by the editorial integrity we pride ourselves on."

The article by Ayaan Hirsi scurrilously and slanderously utilizes insulting terms to disparage our Holy Prophet (On whom be peace). She blasphemously lambastes Islam in her invective tirade against our Holy Prophet. She inveighs against the holiest Personage of Islam with an intent calculated to hurt the religious feelings of the Muslim nation of the world. Did you take our sensitivities into account?

How does the Sunday Times reconcile this scurrilous and blasphemous article with its policy and with the agreement it had made with the Jamiatul Ulama? Surely, you should have understood that the whole Muslim community of South Africa would be grievously offended by the blasphemous expletives directed at our Holy Prophet, and which you had deemed appropriate to publish?

Did you take into account the sensitivities of the Muslim community when you decided to portray the blasphemous article? How did the editorial integrity with which the Sunday Times prides itself permit the publication of a scurrilous and blasphemous attack on our Holy Prophet?

A perception has been created in our community that the publication of the current slander against Islam is a calculated move by the Sunday Times to deliberately offend Muslims. It is believed that the Sunday Times is seeking vengeance against Muslims in view of the protests on the cartoon issue. Intelligence and sagacity demand that a responsible publication exercises caution and discretion when it desires to publish matter which will most certainly offend the religious sensitivities of a community."

COMMON DECENCY

While the Sunday Times 'prides' itself with its 'editorial integrity', we observe that it lacks even common decency. Despite the fact that our protest concerns the entire Muslim community of South Africa — even those who do not agree with our methodology — the Sunday Times deemed it appropriate to exhibit its lack of common decency by not even acknowledging receipt of our letter and the letters of protest and indignation of many other Muslim organizations which had written to it. This callous attitude and total lack of consideration for the religious sentiments and sensitivities of the Muslim community exhibited by the Sunday Times is interlinked with an attitude of the NNB Jamiatul Ulama which has struck up an unholy alliance with this anti-Muslim, anti-Islam publications. This feature of the NNB Jamiatul Ulama is explained elsewhere in *The Majlis*.

OUR OBLIGATION

What is the Islamic obligation of Muslims in his situation where we find an institution flagrantly and callously trampling on the religious feelings and sacred injunctions of Islam?

Muslims have to understand that their first and foremost allegiance is to Allah Azza Wa Jal. We have been created for the Akhirah said our Nabi Muhammad (sallallahu alayhi wasallam). This earthly life is a transitory abode and a sojourn which will soon terminate. The bounden obligation of every Muslim is to ensure that the Deen has pivotal importance in his life. Everything else is secondary and recedes into oblivion when in conflict with the demands of our Imaan.

A major demand of our Imaan is *Hubbur Rasool* (Love for Rasulullah — sallallahu alayhi wasallam). Any claimant of Imaan who professes to be a Muslim but whose monetary and other mundane concerns constrain him to smother his love for Allah and the Rasool, should understand that he suffers from the dangerous disease of *nifaaq* (hypocrisy). While a Muslim's indulgence in sin is comprehensible, his pursuit for monetary gain at the expense of tolerating insult, slander and blasphemy hurled at the fair and sacred Personality of Muhammadur Rasulullah (sallallahu alayhi wasallam) is never understandable. The only logical and Imaani explanation for such an attitude is the existence of *nifaaq* in the heart of such a person.

To protest against the slanderous and blasphemous activity of the Sunday Times is the Waajib obligation of every Muslim, be he a *Muttaqi* or a *Faasiq*.

WHAT SHOULD A MUSLIM DO?

Immediately after the publication of the scandalous vituperation levelled by the Sunday Times against Rasulullah (sallallahu alayhi wasallam), the Mujlisul Ulama, Jamiatul Ulama KwaZulu-Natal, Jamiatul Ulama Eastern Cape and some other Muslim organizations initiated a boycott of the Sunday Times. It is most lamentable that the NNB Jamiatul Ulama, having struck up an unholy alliance with the Sunday Times, saw it fit to not only distance itself from the Boycott, but to actively and covertly connive against it. This vile attitude of the NNB Jamiatul Ulama is the effect of its bootlicking of the Sunday Times. Hence, it has chosen to dissociate from this holy action of the Muslim community to defend the honour of our beloved Nabi (sallallahu alayhi wasallam).

The Muslim public has been called on to boycott the Sunday Times. This call embodies:

- μ Do not buy the Sunday Times
- μ Do not sell the Sunday Times
- μ Do not advertise in the Sunday Times

RESPONSE

MPL IS NOT THE SOLUTION

THE SUPPORTERS OF MPL (The abortive Muslim Personal Law bill) are once again making an attempt to resurrect the decomposed bones of the un-Islamic MPL bill.

The recent court wrangle in which a divorced Muslim women has applied to the High Court to have her Nikah declared in community of property to enable her to lay her hands on half the estate of her ex-husband, has given impetus to the dormant desires of the pro-MPL clique.

It is their contention that if the MPL bill had been law its statutory regulations would have precluded the type of action which the woman is currently instituting against her ex-husband. A little reflection will reveal the error of this contention.

THE CHALLENGE

Sight should not be lost of the fact that in the current court action there is a constitutional challenge. The claim is that if her Nikah is not legally recognized as a marriage in community of property, several constitutional provisions such as equality and unfair discrimination, etc. will be violated.

There is nothing to prevent any woman seeking haraam relief from the secular courts to embark on similar legal action. The argument will then also be that the relevant provision of the MPL is unconstitutional. Should the MPL measure become law, it is no guarantee against similar actions. There are sufficient shayaa-teen prowling in the community to offer assistance to wayward women to contest the law of Allah Ta'ala in the courts of the kuffaar. Such shayaa-teen and munaafiqeen will act as 'expert' witnesses to bolster the falsehood with which they indoctrinate ignorant women who seek haraam monetary gain with the aid of the secular courts.

KUFR OF THE BILL

Assuming that an MPL measure is enacted into law and it provides the guarantee of Islamic marriages being out of community of property, then

(Continued on page 7)

Alhamdulillah! Muslims have responded to the Boycott Call, and the momentum of the protest is incremental. Due to the

(Continued on page 6)

Questions and Answers

THE MAJLIS
P.O. BOX 3393
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Q. Is it permissible to buy and consume black roosters? Black roosters are used for muti (magic potions)?

A. Black roosters have not been created for haraam muti or sihr (black magic) purposes. If people misuse black roosters, it does not render them haraam. Grapes are used to make wine. This does not make the grapes haraam. Similarly, black roosters are not haraam.

Q. Can television, video and dvd's be used as instruments for education in Muslim schools?

A. Pictures of animate objects are haraam. It is not permissible to use these items as instruments of education. In fact, the so-called "Muslim" schools are themselves haraam.

Q. What is The Majlis's opinion about the kitaabs, *Fazaail-e-A'maal*, *Hiyaayatus Sahaabah*, *Fazaail-e-Sadqaat*, etc? I have heard that these kitaabs contain many fabricated narrations.

A. These kitaabs are very beneficial. The ignorant Salafis baselessly criticize these kutaabs.

NUDE!

Rasulullah (sallallahu alayhi wasallam) said:

"There will be many women who wore clothing in the world, but will be naked on the Day of Qiyaamah."

This is Rasulullah's message for females who 'adorn' themselves with the lewd dress styles of the western cult of life."

Q. Someone joined the Jamaa't Salaat after the Imaam completed one Salaam. Is his Salaat valid?

A. His Salaat is not valid. He should terminate the Salaat, recite Takbeer Tahrimah and begin the Salaat. Iqtida (following the Imaam) after one Salaam is not valid.

Q. A man married a woman by letter. They never saw each other. They live in two different countries. After a few weeks the man divorced his wife. Now this man's son who is in the same country where his father's divorced wife is, wants to marry her. The argument is that the marriage was never consummated nor did his father ever see her. Is it permissible for the son to marry this woman?

A. It is haraam. Nikah with her will never be valid regardless of the marriage not having been consummated.

Q. A man had fondled a young baaligh girl with lust. However, sexual relations did not take place. Is it permissible for this man's son to marry this girl?

A. If this man had touched any bare part of the girl's body with his bare hand with lust, his son cannot marry her. Nikah with her will not be valid.

Q. If the husband applies to the court to have his civil marriage annulled to enable him to have an Islamic Will, will the court divorce be counted as a Talaq?

A. The 'divorce' decree of a non-Muslim court is not Talaq. It has no

effect on the Nikah.

Q. Due to my husband's extra-marital affairs, I have left home and want him to give me Talaq, but he refuses. What should I do now?

A. If he refuses to issue Talaq and he calls you back home, you have no alternative but to return. A marriage cannot be annulled on the grounds of a man's extra-marital affairs. If a husband does not maintain his wife or he fails in fulfilling her conjugal rights, it will be grounds for annulment. As long as your husband observes the rights of the Nikah, you will have no grounds for annulment. Have Sabr, make dua for your husband's guidance, and return home. The long term and lasting benefit for you and your children lies in your return home.

Q. Is it sinful for a dentist to use gold thread/string to hold together teeth?

A. If there is an alternative, then it will not be permissible to use gold. When it is not permissible, the dentist will undoubtedly be a sinner.

Q. Several persons inherited a building. One of the heirs wants to buy the building. All the others want to sell their shares. What value should be fixed for the building? The municipal value or the market value?

A. There is no incumbent need to accept any specific value. The price should be by mutual agreement of the shareholders. It will not matter if the price is less than or more than any valuation. The essential factor is mutual agreement.

Q. A woman ran away from home and returned after three years. What is the status of the Nikah?

A. The Nikah remains valid as long as the husband did not divorce her. The wife's absence of even decades does not invalidate the Nikah.

Q. My wife has absconded from home. She is with her parents and refuses to return. She has been demanding Talaq, but I am refusing. Several months have gone by in this condition. Am I justified to refuse Talaq?

A. If you have any hope of her reconciling, then you are justified to withhold Talaq. But if the separation continues for a few months more and all hope of reconciliation evaporates, the best course is to release her. Never withhold Talaq spitefully. No one benefits from spiteful attitudes. There is no benefit in flogging a dead horse. It should also be understood that if a miscreant wife absconds, remains missing for even years and begets children from an adulterous union, these children will not be regarded illegitimate. Since they were born during the subsistence of her Nikah, they will be legally her husband's children. The woman as well as her children by other men will inherit in her husband's estate.

Q. I suffer from severe arthritis and have to take my medication. Is it permissible for me to abstain from fasting during Ramadhan? How much Fidyah should I pay? And what if after Ramadhan I feel better?

A. If abstention from the medication causes deterioration in your illness,

then you are allowed to abstain from fasting. But whenever you are able to fast, you have to make Qadha. The Fidyah amount is the same as the Sadqah Fitr amount which is about R10 (ten rands). For each fast of Ramadhan the Fidyah is R10 which should be given to only poor Muslims. Even after having paid the Fidyah, if your health recovers, you have to make Qadha.

Q. Can Fidyah be paid from government grant money?

A. Yes, Fidyah may be paid with grant money.

Q. Is disability grant and pension allowed in Islam? I get R820 every month. Do I have to pay Sadqah/Zakaat/Fitr, etc. on this amount?

A. Disability grant and pension paid by the government is permissible. Zakaat is not paid on R820. You must be using up the grant money every month. However, if for some reason you are saving the money or part of the money, and it reaches the Nisaab value, then 12 Islamic months after acquisition of the Nisaab value, if you still have the Nisaab amount or more, then you have to pay 2.5% (i.e. R2.50 on every R100) on all the cash you have, whether in hand or in your savings account. The current Zakaat Nisaab is about R2,000. If at any time you have this amount, then from that day onwards you will be regarded as a potential Zakaat-payer. After 12 Islamic months have passed from the day you had R2,000 (the Zakaat Nisaab value), you still have R2,000 or more, then you have to pay 2.5% Zakaat. You don't have to pay Zakaat every month on your R820 grant money. If you do not manage to save the Nisaab value, then you will not be a Zakaat-payer.

Q. A Mufti said that it is good to fast the 13th, 14th and 15th of every month. Does this mean 13th, 14th and 15th of every English month or Islamic month?

A. It refers to the Islamic months.

(For answers to your lengthy haidh questions, please provide an address. The questions will be answered by letter, Insha'Allah. There is no need to provide your name.)

Q. Wearing of Niquaab has been banned in Holland. Please comment.

A. The ban is not surprising. The vast majority of the Ummah's females all over the world, especially in Muslim countries, has banned wearing the Niquaab. The only difference is that while in Holland the kuffaar have banned the Niquaab, elsewhere, all over the world, the ban is self-imposed. Muslims themselves have discarded not only the Niquaab, but the whole Hijaab dress. Numerous Muslim females, especially those who drive cars and who wear jeans and other lewd kuffaar dress under their so-called jilbaab cloaks, have adopted the Niquaab without the spirit of Hijaab being in their hearts. The Niquaab has become an item of fancy and to flaunt piety in the public. Those who understand the meaning of Hijaab and abide by the command of the Qur'aan to remain indoors, will be affected by the ban only to a minimal degree. Today, the Niquaab has become a licence for

unfettered roaming in public places. Most women who don Niquaab do not have a proper understanding of the Shariah's philosophy underlying the Niquaab. Muslims have invited humiliation on themselves by their wanton abandonment of the Sunnah and the Shariah. The fault is not with the kuffaar. It lies at our own door.

Q. The authorities have confiscated a quantity of 'pirate' products from a Muslim. These included watches, cigarettes, medical equipment, etc. The goods were bought and paid for. The goods are not stolen property. The owner of the goods is planning to retrieve his property from the government warehouse. where the goods are stored. He argues that it is permissible to break into the premises and remove not only his own goods, but other confiscated goods as well since none of the confiscated merchandise belongs to the government. He even maintains that if any of the night security staff accosts him, he will be justified to fight them off and if any of them gets killed, he is not guilty of any sin because it will be in the course of retrieving property which belongs to him. Please comment, and let us have the Shariah's viewpoint.

A. Whatever this man contemplates doing to retrieve his confiscated property is not permissible. He views the matter superficially without understand the operation of the Shariah's law. Despite the goods not being stolen property, it is not permissible to sell products by deception. It is haraam to deceive the public and to trick them into believing that the products are genuine branded names when in fact they are not. While his error in him believing the correctness of retrieving his own property is comprehensible, his claim of the permissibility of stealing other confiscated goods which do not belong to him, is utterly baseless and stems from pure greed. The scope of this column does not permit a dilation of the technical principles of the Shariah on which are based the rulings of prohibition of every act which this brother contemplates. It will suffice for him to understand that the action which he contemplates for retrieving his goods is not permissible.

Q. Many Muslim homes have begun to employ non-Muslim males instead of females to work in their homes. These male servants freely mingle with the females in the kitchen and all over in the house. Is this permissible?

A. It is haraam. Men who allow male servants in their homes to mingle freely with their womenfolk are termed 'Dayyooth' (evil and shameless cuckolds) who have no qualms about putting up their wives and daughters for prostitution. This is a major evil and immoral development which Muslims should never allow. Furthermore, it is *Waajib* for the men folk to observe strict *hijaab* for the female servants in their homes. The Shariah allows no concession in this matter. The men-folk are exceptionally indifferent with regard to maintaining strict *hijaab* for the female serv-

Questions and Answers

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SOUTH AFRICA 6056

ants in their homes. This vice has now extended to embrace even the women-folk who shamelessly act as if *hijaab* is not applicable for non-Muslim male workers.

Q. What is the status of the Imaan of Muslim MPs who had voted for the Civil Union Bill which legalizes same sex 'marriages'?

A. Allah Ta'ala says in the Qur'aan Shareef: "Those who do not rule according to that (Law) which Allah has revealed, verily they are the *kaafiroon*." Making halaal the haraam things is kufr. Homosexuality, lesbianism and gayism are among the worst and vilest acts of immorality. These unnatural misdeeds are revolting in the extreme. Voting for the legalization of these haraam abominations is kufr. The Imaan of those Muslim MPs who voted for the legalization if these acts of unnatural immorality is extinguished. They have become *murtad*. Their Nikah has terminated. They now live in the state of adultery with their former wives. But it is of no concern to such miscreants who believe in the permissibility of such evil acts which led to the show-ers of stones from the heaven utterly destroying the nation of Nabi Loot (alayhis salaam). The Gates of Heaven will once again open for the Divine Punishment to descend on a nation which legalizes these unnatural misdeeds of abomination with reckless audacity. The wives of these *murtad* MPs should understand that it is imperative for them to separate themselves from their *murtad* husbands. Kuffaar politics is indeed a filthy profession.

Q. A Muslim wife divorced her husband in a non-Muslim court on the grounds of an extra-marital affair he had with a Christian woman, as well as physical abuse she endured over a long period from him. Is this divorce granted by the non-Muslim court a valid Talaaq. His father says that the court divorce is one Talaaq. Thereafter my husband gave me another two Talaaqs. I would like clarity regarding the validity of the Talaaqs.

A. The court's decree is not a Talaaq. A non-Muslim court has no jurisdiction over Muslims. The two Talaaqs which your husband gave are valid.

Q. I earn an annual fixed salary of R76,500. I also own some gold and silver jewellery. Presently my liabilities exceed my assets. Do I have to pay Zakaat on the gold and silver jewellery?

A. If your liabilities exceed your assets, then you don't have to pay Zakaat. If you have included the value of the jewellery in your asset amount, and your liabilities still exceed the sum total of your assets, you are not liable for Zakaat payment. Whenever the amount of your Zakaat assets (cash, gold and silver) exceeds your liabilities by about R2,000, then you will have to pay Zakaat on this excess, i.e. on the R2,000 or more.

Example:

Gold, silver and cash	R 20,000
Liabilities	14,000
	6,000

Zakaat of 2.5% is due on R6,000.

Q. Is it permissible to recite the

Qur'aan from memory without wudhu?

A. It is permissible.

Q. Is it permissible to recite duas during the state of menses?

A. It is permissible. Everything besides the Qur'aan Shareef may be recited during the state of haidh.

Q. When performing Qasr Salaat on a journey is it necessary to perform the Sunnat and Nafl also?

A. Yes, it is necessary if one is not in a hurry or if engagement in the Sunnat and Nafl Salaat will not inconvenience one's travelling companions. One should not abandon the Sunnat Salaat merely on account of laziness.

Q. The Gauteng branch of Al-Baraka Bank has special training programmes for their staff in Durban. Female staff travel without mahrams to Durban. Can such a bank be trusted when it claims that its dealings are Shariah compliant despite its violation of such an important injunction of the Shariah?

A. 'Shariah-Compliant' is a new addition to the litany of expletives which is an incremental process as time goes on. When the bank has no qualms about violating this very, very important injunction of the Shariah, and when the commission of such *kabeerah* sin is not even considered to be sinful, how can we accept that the transactions of such a bank will be lawful in the Shariah?

Q. Is it correct for the Jamiatul Ulama Transvaal to rent out part of its premises to Albaraka Bank? It employs female staff and promotes the evil practice of women travelling without mahrams.

A. There no longer is an organization called 'Jamiatul Ulama Transvaal'. This body has dispensed with the 'Transvaal' designation. It is now known as NNB Jamiatul Ulama (No Name Brand Jamiatul Ulama). Haraam and halaal are of no consequence to the NNB Jamiat. Every layman knows and understands that it is prohibited to hire premises to an institutions which indulges flagrantly in haraam.

A. Would it be better to use a non-Muslim bank instead? We are very angered by the un-Islamic practices of the Muslim bank?

A. Yes, it is better to use the facilities of a non-Muslim bank.

Q. My husband and I are happily married with two daughters of our own. We are quite capable of having another child of our own, however, we wish to adopt a child. What are the implications of the Shariah regarding adoption?

A. Adoption is permissible. Bear in mind the following facts: * The child's identity may not be concealed from him/her. * The child must not be deceived into believing that the adoptive parents are his/her true mother and father. * When the child nears buloogh (puberty) all rules of *hijaab*/purdah will apply in exactly the same way as it would apply for a stranger. There is no concession on this issue.

* The child will not inherit in the estate of his/her adoptive parents. However, a *wasiyyat* (bequest) may be made for him/her. The bequest may not exceed one third the value of the

estate. In view of you having two daughters, it is advisable to adopt a girl. A boy will lead to many problems later on with regard to purdah. If you postpone your adoption plan until you give birth to another child, it would solve the *hijaab* problem. You should adopt a child while you are breast-feeding your own child. The adopted child should also be an infant whom you should also breast-feed. The time for breast-feeding is any time during the initial 2 year period of infancy. Once the child has been breast-fed by you even once, the ties of *Radhaa-at* (Milk) will come into effect. Such ties generally cancel the restrictions of *hijaab*.

Q. What is the meaning of *mulhid* and *zindeeq*? The Majlis often uses these words to describe modernists.

A. There are different types of *kufir*. A professed Muslim who subscribes to any belief which is in conflict with the *Ijmaa'i* (unanimous) belief of Islam, is termed a *zindeeq*. A *zindeeq* is also called *mulhid* and *baatini*. There are two types of modernists. (1) Such Muslims whose practical lifestyle, dress, appearance, etc. are westernized. However, their beliefs are correct. They do not misinterpret the established beliefs and the practices of Islam. This type of modernist is not a *zindeeq*. It is not permissible to label such modernists with terms such as *zindeeq* and *mulhid*, which are titles given to only a *kaafir*. (2) The second kind of modernist is a person who misinterprets the Qur'aan and Hadith. He subverts the teachings of the Shariah with a process of fallacious interpretation. Beliefs and practices of Islam bearing the 14 Century Seal of *Ijma'* are convoluted by the *jaahil* modernist. In consequence of his fallacious interpretation he loses his Imaan and is described as *mulhid/zindeeq/baatini*.

Q. Why do the Ulama say that it is not permissible to marry a Christian woman when this is permissible according to the Qur'aan?

A. Is it permissible for a Muslim man to allow his children to attend a Christian church; to eat pork and haraam food; to attend Christian religious functions? Is it permissible for a Muslim man to allow his wife to eat pork, drink wine, dress lewdly, mingle freely with men, feed his children haraam, take his children to church, inculcate in the children Christian culture, make them alien to Islam, etc., etc.? Is it permissible for a Muslim man whose Imaan is decrepit and stunted to expose himself to kufr? Is it permissible for a Muslim man to cohabit with a wife who is perpetually in the state of *janaabat*, who consumes pork, drinks wine, embraces other men, flaunts her beauty and reveals her body in the public and generally impregnates the home with kufr and immorality? Brother first answer these questions, then we shall respond to your question, Insha'Allah.

Q. Is it permissible to contribute articles to a magazine which advertises ITV ('Islamic' television)?

A. A magazine which advertise any *shaitaaniyat* is a haraam magazine. It is not permissible to read even a purely Deeni article in such a satanic mag-

azine. It is haraam to contribute articles to a haraam magazine.

Q. Is it permissible to view video footage of Jihad activity in the Islamic world?

A. In view of the pictures of people, such videos are haraam.

Q. Is it permissible to keep artificial flowers?

A. It is permissible.

Q. Is it Sunnat to make ghusl without soap?

A. Ghusl with or without soap is Sunnat.

Q. Is it permissible for a woman to ride a horse?

A. It is not permissible. Women riding horses are among the signs of *Qiyaamah*.

Q. Is it permissible to trim and shape the eyebrows for the sake of one's husband?

A. It is not permissible.

Q. If someone steals things of little value, will the punishment of cutting off the hand apply?

A. The *hadd* for theft applies only if a person steals items which are under lock and key, and two pious males testify that they had seen with their own eyes the theft being committed. The testimony of women is not accepted in crimes where the *Hudood* (cutting the hand, stoning and flogging) apply. The *hadd* does not apply if foodstuff is stolen or even valuable which are not under lock and key. For example, if valuable items in public display are stolen, or something is stolen from the shelves of shops, the thief's hand will not be cut off for such theft.

Q. If a national body of Ulama accepts the moon-sighting of another country and declares the beginning of Ramadhaan or Eid, but the Ulama of a town reject the sighting and decide not to keep Eid, will this be permissible for them?

A. Yes it will be perfectly permissible. The Ulama or the Muslim communities of different towns and cities are not obliged to follow the ruling of any national body of Ulama, especially in this day when there is such a preponderance of *ulama-e-soo'* (evil scholars who mislead). If any community does not have confidence in the ruling of any 'national' body of Ulama, it is permissible for that community to keep Eid on the basis of its own sighting or acceptance of information from another place. Commencement of Ramadhaan and Eid on the same day in every town of a country is not a requirement of the Shariah.

Q. Is it permissible to trade on Eid Day?

A. It is permissible. It is, however, advisable to give the day off to the Muslim staff so that they could spend the Day with their families.

Q. Is it Sunnat to ask another person to make Istikhaarah for one?

A. It is not Sunnat. It is Sunnat for a person to make his own Istikhaarah.

Q. Is there a special Masnoon greeting for the Day of Eid, e.g. Eid Mubaarak?

A. There is no special Eid Day greeting. Saying 'Eid Mubaarak' is not Sunnat.

Q. A woman working from home, earns sufficient money to support

Questions and Answers

THE MAJLIS
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

herself. In fact, she has managed to save up a large sum. She spends the greater part of the day in her home-based business. Is it still obligatory on the husband to financially support her?

A. Yes, it is still Waajib to support her. As long as she conducts her business from home, she is entitled to maintenance. In fact, *Nafqah* (maintenance) is the consequence of *Habs* (confinement in the home). If she conducts her business outside the home without the consent of her husband, then it will not be Waajib to support her.

Q. Recently in our place (Malaysia), which is close to the shore of the South China Sea, goods were found floating on the sea. Processed food-stuff, furniture, etc. were brought near to the shore by waves. These items were from broken containers from ships passing by. People flocked to the sea and took whatever they could lay their hands on. Is it permissible to eat this foodstuff? Is it permissible to use items such as furniture which were also retrieved from the sea? If it is not permissible, how should amends be made by those who had taken such goods?

A. This flotsam belongs to the owners of the goods which the ship was carrying. It is not permissible to grab such lost goods for personal consumption and use. When possession of the flotsam has been taken, it is incumbent to endeavour tracing the owners. If the owners cannot be traced, it is Waajib to give the items to the poor. The one who has retrieved the goods may also buy them for a fair market price and give the money to the poor. Those who had consumed/used the items should give the price of the items to the poor.

Q. Recently in Malaysia an 8 year old boy was found who could solve difficult university level mathematical problems. How is this phenomenon viewed in the Shariah?

A. The extraordinary mental ability of the 8 year old boy is simply a manifestation of the *Qudrat* (Power) of Allah Ta'ala. He creates as He wishes. There are no Shar'i consequences of this phenomenon.

Q. I have observed some hijab conscious men in our country (Malaysia) ensure that their wives sit in the rear seat of the car even if there is no one sitting in the front seat. Please comment.

A. It is in conformity with the demands of *Hijab* and *Haya* (modesty and shame) that females should sit in the rear seat, not in the front seat even if it is empty. Rasulullah (sallallahu alayhi wasallam) said: "Put women behind just as Allah has put them behind." In the back seat she is less visible, and concealment for women is Waajib. Furthermore, Rasulullah (sallallahu alayhi wasallam) said that 'women in the saddle' (whether it be the saddle of a horse or the front seat of a vehicle) are signs of *Qiyaamah*.

Q. I am a Shaafi'i who performs Fajr behind a Hanafi Imaam. What should I do regarding Qunoot?

A. If you do not recite Dua Qunoot in your Fajr Salaat, you have to make Sajdah Sahw according to the Shaafi'i

Math-hab. When the Imaam makes Salaam, then without making Salaam you should make Sajdah Sahw. An easier solution is to recite the shortest valid Qunoot while the Imaam is going into Sajdah. After reciting the short Qunoot, you should link up with the Imaam in Sajdah. Linking up with the Imaam in even the second Sajdah is valid. This does not mean that you should omit the first Sajdah. After making the first Sajdah join the Imaam in the second Sajdah. This will obviate the need for Sajdah Sahw.

Q. At an educational institution there are foreign Muslim students of different Math-habs. Who should we appoint the Imaam for Salaat?

A. It is best to appoint one from the majority to be the Imaam. This is not an insoluble situation. Due to ignorance, narrow minded people perceive problems when followers of different Math-habs constitute the Jamaa't. Wherever possible, the Imaam should accommodate the followers of the other Math-habs provided that he does not act in conflict with his own Math-hab on issues which do not permit accommodation. As far as the five Fardh Salaat are concerned, there is no problem. A follower of any Math-hab could be the Imaam as long as he is aware of the basic masaa'il of Imaamate. There is a slight problem only during Fajr if the Imaam is a Hanafi because reciting Qunoot is not permitted for the Hanafi in Fajr, hence the Hanafi Imaam will not be able to accommodate the Shaafi'i followers. But this problem could be surmounted in the way we have explained above or alternately, a Shaafi'i should lead the Salaat if the majority of the musallis are Shaafis.

For the Witr during Ramadhan, accommodation is not permissible. The Hanafis and Shaafis should simply perform their own Witr Jamaa't Salaat. Only stupid people raise stupid objections of 'disunity' on such occasions. When each of us perform our ibaadat separately due to the directives of the Shariah, such separation is not termed disunity. We perform our Fardh together, but separate for the Witr. There is nothing wrong with this action.

Another example of necessary accommodation advocated by all Math-habs is that the Imaam should ensure that his wudhu is valid in terms of even the other Math-habs, e.g. if a Shaafi'i has bled, he should take wudhu if he is the Imaam of a mixed group of musallis. If he is a Hanafi, he should take wudhu if he had touched his wife. Taqwa and broadmindedness are necessary to overcome the pettiness which ignorant people usually exhibit on such occasions.

Q. In a locality there are more or less the same number of Hanafi and Shaafi'i musallis. The Hanafis do not join the Jamaa't for Asr because the Imaam being a Shaafi'i performs the Salaat during the Shaafi'i Asr time. This split has created problems. How do we overcome this problem?

A. There should be no problem. The problem is due to ignorance. Most probably the Imaam is not an Aalim, hence he does not understand the sim-

ple solution of the Shaafi'i's delaying the Asr Jamaa't to the Hanafi time to allow one Jamaa't for the Asr Salaat. The Hanafi Asr time is also valid Shaafi'i Asr time. It is therefore perfectly permissible for the Shaafi'i Imaam to delay the Asr Jamaa't to accommodate the Hanafis.

Q. Is it permissible according to any of the Four Math-habs for a woman to become head of state?

A. There exists consensus of all Math-habs on the prohibition of a woman becoming head of state. A woman's place and role have been cast in the home by Allah Ta'ala. Men do not give birth to children. The Qur'aan describes men as the rulers of women.

Q. If one misses Jum'ah Salaat, what is to be done?

A. Perform Zuhr.

Q. Is Allah's Presence confined to the Arsh as Salafis propagate?

A. Allah's Presence is not confined to any place, space or direction. Confinement to place is a defect exclusive with created beings. Time, space and dimension are not the attributes of Allah Ta'ala. Allah Ta'ala is everywhere as He categorically states in the Qur'aan Shareef. He is on the Arsh, below the Arsh, in the heavens, in the universe and in every place. No one knows nor can understand the concept of Allah's Omnipresence. It is unlike the presence of a physical body which does not exist for the Eternal, Uncreated Being. Matters of this nature should not be probed. Our minds are created, hence our understanding is extremely limited. The comprehension of the finite cannot embrace in totality the Infinite *Zaat* (Being) and *Sifaat* (Attributes) of Allah Azza Wa Jal. Shaitaan manipulates such issues to create doubt and uncertainty which can lead to kufr. It is also total futility to attempt to fathom concepts linked to Allah Ta'ala.

Q. I am in prison. Did I come to prison due to predestination (Taqdeer) or due to my own doings? Please explain.

A. Cut out the question of Taqdeer. You are in prison for your own misdeeds. Make Taubah. Repent and apply your attention to your moral reformation and spiritual progress. You are required by the Deen to better yourself with the mind, health, strength and means which Allah Ta'ala has bestowed to you. These bounties, having been misused, landed you in prison. Shaitaan is now trying to befog your mind by justifying your crimes with Taqdeer. The concept of Taqdeer is unfathomable. It is linked to the eternal, uncreated and infinite Attributes of Allah Ta'ala which no one, not even a Nabi, can explain in totality.

Q. I spent a few months on a Tabligh mission. I had no reliable person, hence I was compelled to leave the shop in my wife's care. On my return I discovered that she was having an affair with a man. What should I now do?

A. You should swallow bitter pills of patience and resign yourself to accepting the consequences of your act of putting up your wife for prostitution. You are the worse of the two scoundrels (yourself and your wife). You now have to cry over the haraam

which you had perpetrated. You paved the path of zina for your wife. You flung your wife into the arms of an evil man. You allowed her to take the road of zina, now you want to shed tears. It was haraam for you to have gone on Tabligh in the circumstances. Brother, you are not the first one who is guilty of this haraam act of putting up the wife for zina, and justifying it with a preposterous and fallacious argument covered with a 'deeni' veneer. It was haraam for you to have gone on the misguided 'tabligh' mission when it had entailed exposing your wife and casting her to the wolves of lust. Now you only have to adopt patience, give her good naseehat, try to purify her and make dua for her guidance. You have no other option unless she wishes to continue her haraam affair. In that case the path of Talaq is best.

Q. If Surah Faatihah is recited twice, what should be done? Should another Surah still be recited or should one simply go into Ruku' after having recited Surah Faatihah a second time? Will the second Surah Faatihah take the place of a Surah seeing that it is also a Surah?

A. It is not permissible to intentionally recite Surah Faatihah twice in a raka't. If this was done by error, another Surah remains Waajib. Sajdah Sahw should be performed in both cases—that is, whether another Surah was recited or not after the second Surah Faatihah.

Q. During Ramadhan there is an increase of such huffaaz who cut and trim their beards, being appointed to lead the Taraaweeth. Some of these young huffaaz shave their beards throughout the year. A month before Ramadhan they grow a stubble because they wish to be Imaam during Ramadhan. On the Day of Eid, the little beard is shaved off. What is the Shariah's ruling on this issue?

A. It is haraam to appoint such treacherous *fussaaq* to lead the Taraaweeth or any other Salaat. If a Haafiz is not available, it will be infinitely better to perform Taraaweeth behind a pious Imaam who recites only the short Surahs. If the trustees of the Musjid have committed the major sin of allowing a *faasiq* to lead the Taraaweeth, then after the Isha' Fardh return home and perform Taraaweeth with your wife and children as your muqtadis.

Q. Is there a Sunnat ceremony when moving into a new house?

A. There is no Sunnat ceremony for this occasion. Enter reciting the relevant Sunnat dua which is usually recited when entering the home. Perform two raka'ts and seek Allah's protection from the evil which may be in the house, and express your gratitude for the ni'mat of the house. But this is not Sunnat. It is merely our suggestion.

Q. Is Talaq given over the phone or by SMS valid?

A. The Talaq is valid.

Q. Is Nikah performed over the phone valid?

A. Nikah over the phone is not valid.

Q. A man appointed someone to give his wife three Talaqs. The appointed person left to execute the

Questions and Answers

THE MAJLIS
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

task. Is it permissible for the husband to change his intention and prevent the man from delivering the Talaq to his wife?

A. As long as his agent (Wakeel) did not deliver the Talaq to the man's wife, the husband has the right to prevent the Talaq being issued.

ISLAMIC STATE IN IRAQ

Q. The Mujaahideen in Iraq have issued a statement claiming that they have established an Islamic state in Iraq, including Baghdad. How far is this claim correct?

A. It is our sincere dua and hope that Allah Ta'ala brings this claim to fruition. May a true Islamic state of the Ahlus Sunnah Wal Jama'ah emerge from the mess and mayhem in Iraq. As for the present, the claim is just a statement. A viable state is not established merely by increasing the mayhem and anarchy which reign supreme in Iraq. The Islamic state in Somalia is taking shape. It so far appears to be a viable state. Almost all the anarchists have been cleared and neutralized, and the Somali Islamic state has come into being. This has not yet happened in Iraq.

Q. What is really happening in Iraq? Is a Jihad being waged with all the Sunni-Shiah killings?

A. The fight against America in Iraq is undoubtedly a Jihad. But the internecine anarchy is not a Jihad. America is sinking in the hell-hole it has created for itself in Iraq. As much as it yearns to cut and run, the U.S.A. finds itself trapped in the mess of the quagmire Mr. Bush, Rumsfeld & Co. have created. The predictions of Rasulullah (sallallahu alayhi wasallam) are vividly materializing in Iraq. Neither the killer knows why he is killing nor the one to be killed knows why he is being killed. In regard to this type of anarchy, Rasulullah (sallallahu alayhi wasallam) said: *'The killer and the killed will be in the Fire.'*

Q. Islamically, how should an engagement custom be observed?

A. In Islam there is no engagement custom. If the marriage proposal is accepted, the Nikah should take place as soon as possible. There is no interim custom before the Nikah. All customs are unsubstantiated and baseless. In fact all the traditional customs associated with marriages have neither origin nor sanction in the Shariah.

Q. Is it permissible for a married man to use condoms?

A. Condoms have their origin in the kuffaar concept of zina promotion. These are instruments of zina. These evil items are made specifically to

give impetus to the avalanche of immorality and fornication. It is not permissible for even married men to use such filthy and evil items. The Islamic concept of morality, modesty and shame is exceptionally lofty. All instruments of zina and moral filth are rebuffed by Islam. The mind of a Muslim should not dwell on the moral filth and spiritual pollution which the libertine cult of the west spawns and fosters.

Q. In our place there is a belief that if a garment has not been used for 40 days, it should be given as Sadqah?

A. This belief is baseless.

Q. If the Takbir in the third raka't of Witr before Dua Qunoot is not recited, should Sajdah Sahw be made?

A. Sajdah Sahw is not to be made for this error. Reciting the Takbir is Sunnat. There is no Sajdah Sahw for omission of Sunnat acts.

Q. The estate of our deceased father was finalized only 3 years after his demise. Do we have to pay Zakaat on our shares of the assets from the time of his death or from the time we received the money?

A. Zakaat on inheritance is paid after possession of the money, not from the time of the death of your father. Zakaat for the past years on inheritance is not Waajib.

Q. I bought a plot of land with the intention of making it Waqf for a Madrasah. I now wish to retain the plot for my own use. Is it permissible?

A. As long as you have not verbally made it Waqf, you may cancel your intention and keep the plot for your own use.

Q. Some fruit trees grow in the Masjid yard. It is not known who had planted the trees. Is it permissible for anyone to eat of the fruit of these trees?

A. Since the one who had planted the trees is unknown, it could be inferred that the person who had planted the trees had intended the fruit for all the musallis. Therefore, it is permissible to eat of the fruit.

Q. The Khutbah which is recited in the Haramain Shareefain are extremely lengthy. Thirty minute Khutbahs are recited while the Salaat is comparatively short. What is the Sunnat method?

A. Lengthy khutbahs and short Salaat are in conflict with the Sunnah. Hadrat Ibn Mas'ood ((radhiyallahu anhu) said: *'Lengthy Salaat and short Khutbahs are the signs of a man's intelligence.'* The Sunnah method is for the Khutbah to be short and the Salaat to be lengthy. The Khutbah should not be longer than the Salaat.

Q. Two separate towns appear indistinguishable to an observer due to the buildings of both towns converging. There is no vacant space between the towns. The one town begins where the buildings of the other end. From which point should a musaafir calculate the Qasr distance?

A. From the point where his hometown ends. Since there is no vacant space in between, and the two towns are still recognized as separate,

the qasr distance of 77 km will begin from the end of the musaafir's hometown.

Q. Is a suburb of a city to be consid-

A SIGN OF QIYAAMAH

According to the Hadith, one of the Signs of Qiyaamah is youngsters of the mimbar reciting the Khutbah.

ered a separate town for Qasr Salaat purposes? A resident of one suburb intends going on a journey more than 77 km. Between his suburb and the next suburb there is a large tract of vacant land which belongs to the city. After the vacant tract of land begins another suburb of the same city. From which point does the musaafir calculate the distance of his journey?

A. Not from the end of his suburb. The vacant tract of land and the suburb beyond the land are part of the city. After traversing the land, the other suburb and all the buildings of the city, his safar (journey) commences where the actual city ends. The end of the city for Qasr purpose is where the buildings or the built-up area ends. If the buildings of the next town/city are adjoining, then too, the Qasr distance will be calculated from the point where the city ends with its buildings. As long as the towns/cities are recognized by the people to be separate, they will be regarded as two separate distinct cities/towns regardless of the convergence of the buildings of the two cities/towns. The *Urf* (popular understanding and custom) is the determinant in this case.

Q. The suburbs which once were small settlements have now grown so populated that they resemble towns even though they do not have municipalities of their own. Consider Johannesburg as an example. The Deep South, viz. Grassmere to Past, viz. Midrand in the North, the distance may be more than 80 km. Does a person remain a Muqem (resident—not a musaafir) in this area?

A. We have understood that these places (Grassmere, etc.) are not suburbs of Johannesburg. They always were separate settlements or villages in their own right. While the development expansion of these villages will transform their status from village to town, it does not automatically incorporate them into Johannesburg. As long as these settlements — now towns — are not recognized to be part of Johannesburg, a person from Johannesburg will become a musaafir once he has left the end of the built-up area of Johannesburg from the side where he is exiting. He will not be a muqem in the 80 km area mentioned by you. However, the day these places are incorporated into Johannesburg and in the *Urf* (Custom) of the general public they are no longer regarded as separate towns, then the one going on a journey will remain a muqem in this area since these places will now be considered suburbs of Johannesburg. To the best of our knowledge, places like Grassmere, are not part of Johannesburg. The traveller from Jo-

hannesburg will therefore not be a muqem in Grassmere.

Q. Between Grassmere (South Jo-

A SIGN OF QIYAAMAH

Among the Signs of Qiyaamah according to Rasulullah (sallallahu alayhi wasallam) is "The raising of voices in the Masjid."

hannesburg) and Midrand North, there are vacant lands, plots and huge parks. Do these vacant lands determine the end of a locality?

A. From the beginning of the vacant lands at the end of the built-up area of the city, commences the safar/qasr distance. From the beginning of the vacant lands, commences the journey. Even if the vacant land is within municipal boundaries, it has no consequence as long as the built-up area has ended. In other words, there should be no buildings of the same city (Johannesburg in this case) beyond the vacant lands. If there is a suburb of Johannesburg after the vacant lands, then the latter will be within the city of Johannesburg and the journey will commence at the end of the suburb which follows the vacant lands.

A SIGN OF QIYAAMAH

One of the Signs of the Impending Hour of Qiyaamah is: "Knowledge of the Deen will be acquired for purposes other than the Deen."

Q. Between Grassmere and Midrand is the suburb of Sandton with its own municipality, but everybody regards it as part of Johannesburg. Does a resident of Johannesburg remain a muqem in Sandton if he is on a journey?

A. Yes, he remains a muqem in Sandton. The separate municipality does not necessarily transform Sandton into a different town/city. Since antiquity, we understand, Sandton has always been part of Johannesburg, and to this day the public knows it to be part of Johannesburg. The Johannesburg resident therefore remains a muqem in Sandton.

Q. Does a musaafir determine his boundary from the end of his suburb or from the boundary of the entire developed area, even if such an area is 250 km long?

A. If the entire developed area of 250 km in length is part of the city, then in this entire developed area the one going on a journey will remain a muqem notwithstanding the distance of 250 km he has to travel to reach the end of the developed area. But, this is not the reality. All this developed area is not part of Johannesburg. The developed area comprises several small towns which are historically different and not part of Johannesburg. Therefore, one will become a musaafir in this developed area which is not regarded as part of Johannesburg.

Q. A road or highway happens to pass adjacent to the developed area of one's hometown. Will a musaafir

(Continued on page 12)

SUNDAY TIMES —

OUR INCUMBENT DUTY TO BOYCOTT

(Continued from page 1)

perfidious attitude of the NNB Jamiatul Ulama many Muslims have ignored the Call. But, they are waking up to the realization of their duty. Alhamdulillah! Many Muslim advertisers have ceased advertising in the Sunday Times. It is hoped that there will soon be a total boycott of the Sunday Times on all levels of Muslim society.

TAQLEED

We draw the attention of Muslims who are dithering as a consequence of the un-Islamic attitude of the NNB Jamiatul Ulama that in this issue of *Love of the Rasool*, even if you are a supporter of the NNB Jamiatul Ulama, making *taqleed* of them in this sphere is unlawful. You do not require much intelligence to understand where exactly you have to place your allegiance. While the NNB Jamiat may be coaxing you to abstain from the Boycott, your Imaan calls on you to defend the honour of your Nabi (sallallahu alayhi wasallam) in whatever 'little' and 'mute' way you are capable of.

It is haraam for any supporter of the NNB Jamiat to make its *taqleed* on this issue which is inextricably interwoven with Imaan. Rasulallah (sallallahu alayhi wasallam) said: "*You have not believed (i.e. you are not a Mu'min) as long as I am not more loved to you than your parents and your children....*"

Love for Rasulallah (sallallahu alayhi wasallam) is an integral constituent of Imaan. The minimum every Muslim can offer to defend the honour of Rasulallah (sallallahu alayhi wasallam), is to display his love for the Nabi by observing the Boycott. Not a single Muslim home should be allowed to be polluted with the Sunday Times. Not a single Muslim shop or café

should defile its premises and contaminate its sales with the Sunday Times. Not a single Muslim business enterprise should advertise in the Sunday Times.

RIZQ

A fundamental belief of the Mu'min is that only Allah Ta'ala is the *Raaziq* (Provider and Sustainer). Our *Rizq* is predestined and sealed. Buying, selling and advertising in the Sunday Times will not augment earnings. On the contrary, the *barkat* in *Rizq* will be adversely affected by supporting a paper which has resolved to recklessly blaspheme Rasulallah (sallallahu alayhi wasallam) and to portray Islam in the worst colours.

SUSTAIN

There is an imperative duty on Muslims to sustain the Boycott. As long as the Sunday Times opts for intransigence and refuses to understand the meaning of Muslim sensitivities, it will be an act of treachery against Islam for Muslims to support this paper in any way whatsoever. Whoever supports the Sunday Times in any manner whatever, condones the attitude of slander against our Nabi (sallallahu alayhi wasallam), which appears to have become an acceptable policy of the Sunday Times.

Every Muslim is required by the demand of his / her Imaan to sustain the Boycott. Remember, our duty is only to make the effort. Success or failure is the prerogative decree of Allah Azza Wa Jal. Whether the Muslim boycott financially hurts the Sunday Times or not, is not the issue of our concern. The principle of Love is the motivating force and concern of the Mu'min.

INTRANSIGENCE

A respectable newspaper which has true editorial integrity too is unconcerned with the financial aspect in a dispute of this nature. A paper which has editorial integrity

endeavours to retain the respect and support of all segments of its readership. Crass ignorance, intransigence and implacable enmity for Islam have blighted the intelligence of the editorial board of the Sunday Times. There is no other rational explanation for the needless policy of confrontation the Sunday Times has adopted against the Muslim community.

BASELESS

Some miscreant Muslims, merely for the sake of a pittance of monetary gain or on account of a grinding axe, such as is being wielded by the NNB Jamiat, in order to discourage the Boycott proffer the shaitani deception that due to the small Muslim minority the Boycott is ineffective and will not yield the desired benefit of securing a commitment from the Sunday Times.

Muslims should not offer a receptive ear to such arguments of deception. Irrespective of the assumed ineffectiveness of the Boycott, the obligation of the Muslim is to display his Love for Rasulallah (sallallahu alayhi wasallam). This Love is unconcerned with our minority and the assumed ineffectiveness of the Boycott. We are first and foremost Muslims and the Love of Rasulallah (sallallahu alayhi wasallam) is deeply embedded in our hearts and diffuse every capillary in our bodies. Whether the Sunday Times is hurt by the Boycott or not — whether the Sunday Times understands the Message of the Boycott or not — whether the Sunday Times pledges to display editorial integrity or not — should not concern us. The Mu'min acts for the Love of Allah and His Rasool.

THIS BOYCOTT IS A BOYCOTT OF LOVE. IT IS A DEMONSTRATION OF OUR LOVE FOR RASULULLAH (sallallahu alayhi wasallam). ALL SO-CALLED 'RATIONAL' ARGUMENTS HAVE TO BE DISMISSED. MUSLIMS MUST IMPERATIVELY SUSTAIN THE BOYCOTT WITH THEIR IMAAN!!!

THE NNB

JAMIATUL ULAMA

(NNB stands for NO NAME BRAND)

THE ORIGINAL BODY of Ulama-e-Haqq which was established more than half a century ago was known as *Jamiatul Ulama of Transvaal*. The Jamiatul Ulama of Transvaal had remained in the control of the able hands of the Ulama of Mia's Farm (Waterval Islamic Institute). As long as the Jamiatul Ulama of Transvaal was piloted by the Ulama of Mia's Farm it remained on the course of Haqq and was the vanguard of the Shariah in that province.

HIJACKED

Decades after its formation, the Jamiatul Ulama of Transvaal was hijacked by a clique of liberal molvis who are today operating the satanic radio station called Radio Islam, which we had predicted some years ago would be the forerunner of Television Shaitaan to be dubbed Television 'Islam'.

In order to surpass the ANC in a superficial show of abhorrence for all things related to the apartheid era, the clique at the helm of the Jamiat changed its designation and called itself *Jamiatul Ulama Gauteng*. We say '*to surpass the ANC*' because to this day the ANC has not deemed it appropriate to relegate the term 'Transvaal' into oblivion.

To this day the High Court in the locality where the NNB Jamiat dwells, is still known as *The High Court Transvaal Division*. This name emblazons the outside wall of the High Court in Pretoria and perhaps elsewhere as well.

After a couple of years, just recently, the clique decided for some incongruous, but not unfathomable reason, to ditch its 'Gauteng' appellation, and stand in nudity as only *Jamiatul Ulama*.

This act of the Jamiat is designed to confuse and mislead. It should be remembered that there are another three provincial Jamiatul Ulama bodies, viz., Jamiatul Ulama KwaZulu-Natal, Jamiatul Ulama Eastern Cape and Jamiatul Ulama Western Cape. By referring to themselves as the Jamiatul Ulama without their former designation, the clique has a sinister *nafsaani* motive. The idea is to convey the impression that it represents *all* the Ulama of the country. It is clear to us that dropping the provincial designation is a move of *fitnah*.

Since the clique is no longer 'Transvaal' nor 'Gauteng', it has been decided to appellate it the Jamiatul Ulama No Name Brand to avoid confusion with the other Jamiats.

against the Sunday Times in the name of Jamiatul Ulama Transvaal. He was therefore fully justified to write the letter voicing the objections and protest of the 'Jamiatul Ulama Transvaal'. However, up to the time of writing the letter, Zehir was unaware of the *nafsaani* and treacherous politics in which the NNB Jamiat was engaging.

When the Sunday Times received the attorney's letter, it was taken aback. The letter for some reason was inexplicable to the Sunday Times, not because of the protest and the Muslim outcry. The cause for the surprise of the Sunday Times was the 'agreement' or 'mutual understanding' which was concluded between it and its 'Northern Alliance' partner, the NNB Jamiat.

(Continued on page 7)

WITH REGARDS TO the current Muslim protest against the publication of blasphemy by the Sunday Times, a situation has developed which necessitates a discussion on the deplorable conduct of the NNB Jamiat. The stance which the NNB Jamiat has taken in the current Muslim protest is deplorable and treacherous in that this organization has created a split which has favoured the Sunday Times, and which has in fact emboldened it to display indifference to the religious sentiments of the Muslim community.

BACKGROUND

For a better understanding of the dissension caused by the NNB Jamiat in the ranks of the Muslim protest action, it is necessary to view the current situation in the light of the background of the cartoon saga.

During February of this year a High Court interdict was obtained to prevent publication of the insulting cartoons by the Sunday Times. Although the applicant in the case was 'Jamiatul Ulama Transvaal', it was a joint action by all the Ulama bodies, notably Jamiatul Ulama KwaZulu-Natal and Mujlisul Ulama of S. A.

Our attorney, Zehir Omar, of Springs, for the purposes of convenience due to close proximity, brought the application in the name of 'Jamiatul Ulama Transvaal', albeit with the consent of NNB Jamiat. Meanwhile the Muslim community of South Africa had responded to the Boycott Call, and the entire Muslim community of South Africa unitedly participated in the Boycott.

TREACHERY

Whilst the Boycott was still in pro-

THE REPROACHABLE CONDUCT OF THE NNB JAMIAT

gress, the NNB Jamiat without consulting its counterpart, the Jamiatul Ulama Natal, entered into a clandestine agreement with the Sunday Times to call off the Boycott. This unethical, un-Islamic and treacherous stab in the back by the NNB Jamiat had led to considerable acrimony which we shall bypass at this stage.

The effect of the Boycott had constrained the Sunday Times to offer the NNB Jamiat free full page advertisements in its paper to announce the 'end' of the Boycott. Consequently the Sunday Times ran the advert for several days. While the Boycott was unilaterally called off by the NNB Jamiat with a secret agreement behind the scenes, the Sunday Times had made no pledge nor given the Muslim community an assurance that it would not in future publish any material disparaging Rasulallah (sallallahu alayhi wasallam) and Islam. Nevertheless, it was clear that the NNB Jamiat had grovelled and was doing some dirty bootlicking.

'VICTORY'

The bootlicking was a 'victory' for the Sunday Times. Like the U.S.A. had achieved the 'victory' of enlisting the foot-soldiers of the so-called Northern Alliance to accomplish its dirty work in the mountains of Afghanistan by having sowed discord and dissension in the

ranks of the Muslims, so too did the Sunday Times succeed in enlisting the services of NNB Jamiat to disrupt the solid ranks of the Ummah and 'crack' the Boycott. 'Divide and Rule' is a tried, tested and successful stratagem which has paid considerable dividends for the enemies of Islam.

THE CURRENT INSULT

The unholy alliance which the NNB Jamiat has struck up with the Sunday Times has considerably assisted this paper in the current dispute with the Muslim community. Because of the axe which it has to grind against us, the NNB Jamiat could not tolerate the initiation of the current Boycott by Jamiatul Ulama Natal, Jamiatul Ulama Gauteng and Mujlisul Ulama. It has therefore chosen to distance itself from the Boycott, tolerate the infliction of insult and slander against Rasulallah (sallallahu alayhi wasallam) and to even connive covertly to render the Boycott ineffective.

UMBRAGE

The callous and treacherous attitude of the NNB Jamiat came to the fore when our attorney Zehir Omar wrote a letter to the Sunday Times protesting against the publication of the blasphemous book review. It should be remembered that Zehir Omar was the attorney who had brought the court application

MPL IS NOT THE SOLUTION

(Continued from page 1)

too, the MPL is unacceptable. The Qur'aan Majeed says:

"And, they ask you (O Muhammad!) about liquor and gambling. Say that in both these (evils) there is substantial sin as well as benefits for people. But its sin is greater than its benefit."

This principle of the Qur'aan overrides the MPL bill and brands it haraam in the same way that the Qur'aan has declared liquor and gambling haraam.

Everything on earth has advantages and disadvantages. There is much good in even sinful and haraam acts. But the aforementioned Qur'aanic principle regulates the permissibility or the prohibition of acts and deeds.

If MPL can offer one virtue or one advantage such as the Nikah being without community of property, it cancels out this advantage with a 100 acts of kufr. In numerous past issues of The Majlis as well as in special editions, we have thoroughly

examined and laid bare the kufr of the MPL bill which its votaries are now conspiring to resurrect.

For all the kufr which the MPL bill espouses, it can never be acceptable to the Shariah and the Muslim community regardless of the one or two crumbs it has to offer, and that too without any guarantee of immunity against judicial attack. in the secular courts on constitutional grounds.

SOLUTION

In all non-Muslim countries as well as in almost all Muslim countries governed by secular kuffaar law, there is no freedom of religion. The principles of religious freedom enshrined in the secular constitutions are farcical and false. There is no true concept of religious freedom in any country on earth today. Islamic religious freedom can be in only Daarul Islam.

The solution for Muslim marital and other problems is not a kufr MPL bill. The only solution is the godless secular constitution and the laws of the country. In most avenues, there is generally ade-

quate scope for manoeuvre in the constitution and the enacted laws to circumvent the anti-Islam legislation. If it is the desire of a Muslim to lead a life in accordance with the Shariah, he will find a way to overcome the evil obstacles of the secular law. The Qur'aan Majeed assures the sincere Muslim:

"Whoever fears Allah, He (Allah) will open up for him an avenue."

The possibility of the court deciding in favour of the kufr application is extremely remote. However, should even the highest court in the land proclaim Islamic marriages to be in community of property, the simple solution for future marriages would be the ante nuptial contract without the accrual system. And, as for past marriages, there are ways and means of overcoming the problems.

The obstacles which the secular courts can create for Muslims are not insurmountable within the framework of the constitution and the laws of the land. On the other hand, acceptance of the MPL bill is tantamount to placing

a yoke of kufr on our necks. It is haraam to consent to any measure which is in flagrant violation of the Shariah. And, the bill is replete with such violations.

KAAFIROON

Muslims cannot by volition become participants in a dispensation of kufr initiated by men who have been deflected from the Straight Path of the Shariah. To submit to the un-Islamic MPL bill is to condone kufr. The Qur'aan states:

"They who do not decide according to that (Shariah) which Allah has revealed, verily, they are the kaafiroon."

The MPL clique should examine and re-examine their bill with sincerity and a desire to see Truth as Truth and falsehood as falsehood. They will then not fail to discern the extent of interpolation and violation they are guilty of.

The bill is not only flawed here and there. It is a bill of kufr. Anyone who wishes for detailed discussion and elaboration on MPL kufr may write to *The Majlis* for articles on this subject.

HOMOSEXUALITY AND LESBIANISM

Among the Signs of Qiyaamah,

Rasulullah (sallallahu alayhi wasallam) said:

"....when homosexuality and lesbianism becomes rampant."

The materialization of this prediction is

evidenced by the Civils Union law and by the 'rights' enshrined in the law for the unnatural and accursed cult of gayism, lesbianism and homosexuality.

Moral depravity is also a sign of the

THE RANK OF TAQWA

RASULULLAH (sallallahu alayhi wasallam) said: *"The Mu'min will not attain the rank of the Muttaqeen (people of Taqwa) as long as he does not abandon things in which there is no harm for fear of indulging in harmful things."*

Allah Ta'ala says in the Qur'aan Majeed: *"Verily for the Muttaqeen there is the great success."*

Once Hadhrat Umar (radhiyallahu anhu) asked Hadhrat Ubay Bin Ka'b (radhiyallahu anhu) to explain the meaning of *Taqwa* to him. Hadhrat Ubay Bin Ka'b (radhiyallahu anhu) asked: *"Did you ever walk through a place where you were surrounded by thorn trees and thorns strewn all over?"* Hadhrat Umar (radhiyallahu anhu) said: *"Many times."* Hadhrat Ka'b (radhiyallahu anhu) asked: *"How did you walk in such a place?"* Hadhrat Umar (radhiyallahu anhu) said: *"With extreme caution, holding my garments tightly to avoid being hooked to the thorns."* Hadhrat Ka'b (radhiyallahu anhu) commented: *"That is Taqwa."*

Sin and futility are the thorns in the path of gaining *Taqwa*. Abstention from sins and futility even if initially permissible, is incumbent for the cultivation of *Taqwa*. *Taqwa* is not acquired only by abundance of Nafl acts of ibaadat and thikr. In addition to ibaadat, abstention from all sin and futility is necessary.

Indulgence in futile acts corrodes the spiritual heart. Rasulullah (sallallahu alayhi wasallam) said: *"The beauty of a man's Islam is his abstention from futility."* Futility are all such acts and statements which neither benefit one's worldly life nor one's life in the Akhirah.

(Continued from page 6)

If one receives a letter of demand from an attorney, the first and normal reaction is to communicate with the attorney. But, in this case, the Sunday Times instead of communicating with Zehir, got in touch with the NNB Jamiat via the 'hot line' they had mutually established during the cartoon saga. Once the NNB Jamiat assured the Sunday Times that it does not support the Boycott and that it has not instructed the attorney to write to it, the Sunday Times was emboldened to fob off our attorney's letter.

The assurance of support offered by the NNB Jamiat was appeasing and reassuring to the Sunday Times which labours under the misconceived notion that the NNB Jamiat is the only mouthpiece and representative of the Muslim community. Insha'Allah, the Sunday Times as well as the NNB Jamiat will soon wake up from their reverie of deception.

'ETHICAL CODE'?

The Sunday Times was emboldened by the NNB Jamiat to inform Zehir that he does not act on behalf of them (NNB Jamiat). Furthermore, the NNB Jamiat indignantly wrote to Zehir Omar:

"According to the chronology of correspondence and events in the Ayan Hirsi matter in the Sunday Times, we have reason to believe that you had initiated action against the Sunday Times in our name without first taking instructions from us. We were taken aback when the Sunday Times contacted our offices, co-

THE REPROACHABLE CONDUCT OF THE NNB JAMIAT

incidentally before your letter dated 12th September reached us. This is highly irregular to say the least. We believe that the ethical and procedural code was breached in this regard."

There is no worse breach of "the ethical and procedural code" than the NNB Jamiat's collusion and connivance with the Sunday Times against Zehir and against the other Ulama who had initiated the Boycott. If the NNB Jamiat desires to distance itself from the Boycott regardless of the infliction of insult on our Nabi (sallallahu alayhi wasallam), it should at least have displayed some Imaani honour by keeping the lid on the internal conflicts and not apprizing the kuffaar of the differences in our ranks.

Zehir had all the moral and Islamic justification to write the letter in the name of the 'Jamiatul Ulama Transvaal'. He had acted as the Jamiat's attorney in the cartoon saga against the Sunday Times. A new insult and blasphemy against Islam was perpetrated by the same paper. There was absolutely nothing to lead Zehir Omar to believe that the NNB Jamiat would stoop to the despicable level of scraping the very bottom of the barrel of treachery by openly

'disowning' its Muslim attorney who was standing up in defence of Rasulullah's honour.

If there was indeed a breach of some concocted 'ethical and procedural code', it was the duty of the NNB Jamiat to resolve the matter with Zehir behind closed doors. The perfidious manner in which the NNB Jamiat decried Zehir by colluding with the Sunday Times and dissociating from the letter is intolerable and totally unexpected of an Ulama body. The NNB Jamiat should have vented its umbrage in privacy unknown to the Sunday Times.

THE QUESTION

The question which arises at this juncture is: Why did the Sunday Times contact the NNB Jamiat, not the attorney of the Jamiat? How did the Sunday Times learn that Zehir was not representing the NNB Jamiat? What had encouraged the Sunday Times to get on to the 'hot line' with the NNB Jamiat, when it had received a letter from the attorney? There supposed to be no reason for the Sunday Times to believe that Zehir was acting independently without the 'authorization' of his client, the NNB Jamiat.

It is quite apparent that the NNB Ja-

miat has established an alliance with the Sunday Times. While everyone knows why Mr. Kerzai with his Northern Alliance is siding with Mr. Bush in the rape and pillage of Afghanistan, the reason for the NNB Jamiat-Sunday Times alliance is anyone's guess.

The NNB Jamiat should develop spiritual and intellectual maturity and understand that in the confrontation with the common foe, our mutual differences should not be aired to the enemies of Islam. When there is occasion for a united front in the face of the common enemy, then all differences should recede and be shelved until after the common danger has passed. Treachery is the worst and most despicable crime. But we have to live with dissension and discord. Every Muslim community has its brand of 'northern alliance' which does the bootlicking at the behest of the enemies of Islam.

ON BOARD!

To redeem its honour and image, the least the Muslim community expects from the NNB Jamiat, is to come on board the Protest and support the Boycott of those who have made infliction of insult against Rasulullah (sallallahu alayhi wasallam) a policy. If the NNB Jamiat cannot see its way clear to protest jointly with the other Ulama, it should be no problem if it embarks on the Boycott unilaterally. But to collude with the Sunday Times is unforgivable treachery.

SIGNS OF QIYAAMAH 'WOMEN IN THE SADDLE'

ABOUT WOMEN DRIVING

cars and riding horses, Rasulullah (sallallahu alayhi wasallam) predicted:

"I take an oath by The Being Who has sent me with the Truth! This world will come to an end only after (the calamities) of earthquakes, showers of stones and disfigurement (of the faces of people) have occurred."

The Sahaabah asked: "O Rasulullah! When will this happen?" He replied: "When you see women in the saddle..."

Every second

person driving a vehicle in this age is a female. This curse has overtaken the Muslim community as well. While it is lamentable and deplorable, the predictions of Rasulullah (sallallahu alayhi wasallam) have to materialize. We are witnessing this materialization of these calamities in our time.

Females in the saddle and in the driving seat, nudity, immorality, floods, tsunamis and female domination are among the Signs of the Impending Hour.

THEY DO NOT REPRESENT MUSLIMS

The MPL initiative is the pet project of a handful of individuals who operate under a high sounding title. These men do not represent the Muslim community. The government should take note of the false image of representation which the votaries of MPL are trying to project. The is widespread and intense opposition in the Muslim community to the MPL bill. In view of the total lack of consensus on this issue, in fact in view of the intense opposition, the government should understand that the MPL spokesmen represent only their bill, not the Muslim community.

WOOLWORTHS GINGER BEER

Q. Is the ginger beer of Woolworths halaal?

A. Like all soft drinks, Woolworths ginger beer also contains some alcohol, hence not permissible. According to the technologist of Woolworths, the flavourant used in their ginger beer does contain alcohol.

THE EVIL AND IMMORALITY OF THE SO-CALLED 'ISLAMIC' SCHOOLS

ASSALAMU ALAIKUM

L.M.S.

(LENASIA'S MISGUIDING
SCHOOLS)

WE ARE WRITING in the capacity of ex-pupils of one of the aforementioned institutions. We would like to bring to the Muslim public's attention the prevalent evils at these so-called 'Islamic schools'.

As ex-pupils of one of the so-called 'Islamic' schools under the wing of the LMS, we believe it our Islamic duty to draw the attention of the Muslim community to the prevalence of evil and immorality which have become the accepted norm prevalent at these schools which we believe are perhaps worse than their non-Muslim counterparts.

The so-called 'Islamic schools' have succeeded in hoodwinking parents with their 'Islamic' ticket and outer façade. But all sincere pupils and staff members are aware that these institutions totally lack Islamic character and Islamic morals. We believe that the appropriation of the description 'Islamic school' is a massive fraud to entice and trap Muslim parents into sending their children to these thoroughly un-Islamic and immoral institutions.

Although most parents are aware of the moral decadence of these schools, they are turning a blind eye with reckless disregard for the Imaan and morality of their children.

Islamic Education

There is no true Islamic education being imparted at these schools. Tarbiyat (moral training) never formed part of the curriculum from the very inception of these schools. Experience has now proved the great moral disaster

which these so-called 'Islamic schools' have become.

Under the pretext of 'Islamic' education, the aim is the obtainal of a matric certificate which is undoubtedly the passport to shaitaani universities. Parents were fooled by molvis into thinking that their children would come out of these schools with strong Islamic values. But the opposite is true. The sad and disgraceful truth is that a smattering of Islamic education merely to retain the designation of 'Islamic', is imparted.

The incorporation of the madrasah into the school and making Deeni education subservient to secular education, illustrate the minimal role that the Deen was to play in the lives of Muslim children.

The Qur'aan Shareef and Hadith Shareef are taught and learnt in kuffaar style, sitting at desks with impure shoes on. There is a total disregard of the respect which every Madrasah going pupil used to naturally cherish and be aware of. As a consequence of these immoral schools, there was a huge drop in madrasah attendance and many Maktabas had to close down.

Legalising photos

Many years ago we were taught by the Molvi Sahibs in Madrasah that in Islam pork, wine, television, gambling and photos are haram. Today, unfortunately, the Molvis are promoting these photos. Today we see photos adorning the pages of our local newspapers such as Lenasia Times, Indicator, The Chronical, etc.

Photos of Baaligh boys in their soccer underpants and baaligh girls showing off their 'islamic' matric distinctions adorn the pages of these newspapers, not

THE MPL BILL MUST BE OPPOSED

"Those who do not decide (or rule) according to that (Shariah) which Allah has revealed, verily they are the kaafiroon."

THE MPL BILL which is innately a measure of kufr has to be incumbently opposed by the Ulama. The bill which perpetrates wholesale violations of the Shariah is dangerous in view of the external veneer and Islamic guise with which it is being portrayed.

Everyone understands that the secular constitution is Islamically immoral, godless and evil. But the evil of the MPL bill is concealed under the deceptive 'religious' mantle with which its votaries have cloaked it. It is a deceptive device which the Ulama must necessarily expose for the preservation of the purity of the Immutable Shariah of Islam, and to save Muslims from confusion and error caused by the misrepresentation and misleading exposition of the bill by its votaries.

The need for criticizing and rejecting the MPL bill is not so much on account of the possibility of it being made law. In fact, this possibility is remote. Nevertheless, the prime reason for opposition is to maintain the purity of the Shariah, to prevent the process of interpolation and change of the Shariah — a process in which the Ulama of Bani Israaeel had excelled — a process which has emaciated and reduced the Shariahs of Nabi Musa (alayhis salaam) and Nabi Isaa (alayhis salaam) to their present state.

SINISTER

The motive for the inordinate craving to hoist MPL on the Muslim community lacks altruism. Monetary and other *nafsaani* considerations are the sinister motive for the insane desire to have MPL recognized. The glaring kufr of the MPL provisions is totally ignored by its votaries, and the cover of one or two imagined benefits is subtly presented as a smokescreen for the kufr cluttering the bill.

One of the main cravings of the MPL clique is government-appointed judicial positions which this kufr law will entail. In simple terms, the men of

the bill desire to be appointed 'qaadhis' — judges in MPL courts to dispense MPL kufr 'justice'. Only stupid men crave and clamour for such posts.

Whatever the undercurrents are, it devolves on the Ulama-e-Haqq to lay bare the concocted kufr of the MPL bill to save Muslims from becoming entrapped in the snares of this device which has absolutely no relationship with the Shariah. It is essential for Muslims to understand that MPL is not part of the Shariah. It is haraam to submit voluntarily to MPL.

Despite the hot air which the MPL clique blows in its attempts to get the bill passed into law, the doom of this kufr measure which is also in conflict with the constitution of the land, appears to be certain. And, should it manage to become law by some hook or crook, the Muslim community has the consolation that MPL cannot be shoved down their throats.

Acceptance of MPL by the government will be largely redundant and merely to appease a couple of men whose eyes are set on becoming 'qaadhis' of 'shariah' courts to dispense MPL kufr law.

Muslims enjoy the same constitutional freedom as all other communities in the country. MPL cannot be imposed on unwilling Muslims on the basis of religion. In terms of the constitution such an imposition will be unfair discrimination.

Muslims who have no desire for being governed by MPL cannot be compelled to submit to its provisions. Whoever desires to regulate his/her life in accordance with the Shariah of Allah Ta'ala, will enjoy this right should MPL become law. On the other hand, those who have no relationship with the Deen, are free to embrace the secular constitution of the land. They too have no need for MPL.

Who will then adopt the MPL device as the law to govern his/her marital affairs? Unwary and ignorant Muslims who are hoodwinked into believing that MPL is in compliance with the Shariah could be ensnared to submit to it. It is for this reason that the obligation of exposing MPL kufr is imperative.

The duty of the Ulama is to guard the Shariah and to save Muslims from the meshes of deviates.

to mention the girls netball team — Allah forbid and save us from such immorality! Then there were the pictures of that napaak (impure) boxer strutting his stuff, teaching our daughters about the harms of drugs, without any hijab.

Intermingling of girls, aalims, apas and boys.

We ask parents: Tell us honestly, don't you as parents feel offended at the thought of your teenage daughter perhaps having sexually explicit discussions with maulanas — recently even young maulanas are employed to teach baaligh girls. Some of them might also be fondling and groping your daughters, if not with their hands, then definitely with their lustful eyes. We know because we've been there. Maulanas who lack modesty and dignity teach baaligh girls female masaa'il, thereby making an immoral mockery of themselves and the Deen. It makes us wonder if they had ever learnt the Hadith: "Haya (modesty)

is part of Imaan."

It is indeed queer that although some lukewarm steps are being taken to separate girls from boys, no effort is being made to separate the moulanas from baaligh girls and apas.

Baaligh boys are being taught by married apas. Aren't their husbands aware of the flirting, laughing, unedifying joking, etc. that goes on? Or are they so desperate for the money that they are prepared to prostitute their wives to the young lustful males?

Was the Muslim public ever informed of the female teacher who, after having had an affair with her student, finally married him? These and other shocking incidents of immorality are usually swept under the carpet. *(The brothers have merely touched the tip of the iceberg of shaitaaniyat which is rife in these evil 'islamic' schools — The Majlis)*

(Continued on page 9)

FROM THE VERY inception, years ago, of these hybrid haraam schools of *fisq* and *fujoor*, dubbed falsely 'Islamic schools', we had warned that these evil institutions would lead to the demise of the Maktab/Madrasah system of *ta'leem* and *tarbiyat* initiated by the *Salf-e-Saliheen* almost fourteen centuries ago.

Furthermore, we had warned of the floodgates of immorality — abandonment of *hijaab*, intermingling of sexes, haraam kuffaar sports, nudity and even *zina* — which these humbug 'islamic' schools would open up. Our predictions had materialized simultaneously with the inauguration of the haraam institutions of *fisq* and *fujoor*. There was no need to wait for years to witness the evil consequences if intermingling of sexes and abandonment of *hijaab* and the total adoption of the western system of secular education.

The teachers—male and female — the pupils—boys and girls—maulanas and apas — are all running amok in the stupor of their new found kuffaar concept of liberty which brought in its wake desensitisation of Imaan and elimination of all the transcendental and moral values and attitudes of the *Uswah Hasanah* (Beautiful Character) of Rasulullah (sallallahu alayhi wasallam) which is supposed to be the

bedrock of Islamic Morality which all Islamic institutions have to incumbently inculcate in their students.

Instead of following the Path of Islamic Morality, what do we have in these evil, immoral schools which encourage by example *zina*, *fisq* and *fujoor*? Every act of moral turpitude and vice prevalent in kuffaar secular

treacherously dubbed 'islamic' schools. There is absolutely nothing Islamic other than the name in these schools which foster lewdness and break down the whole structure of Rasulullah's *Uswah Hasanah*.

Numerous incidents of immorality are hushed and swept under the carpet. In this environment of vice it is truly

THE ROT OF THE IMMORAL KUFFAAR-TYPE SCHOOLS

schools, has been inherited by the system of 'islamic' schools. The unbridled immorality so rampant in kuffaar educational institutions has overtaken these evil 'islamic' schools in the wake of the *Tashabbuh* (emulation) of kuffaar educational systems.

Maulanas and Apas have become so inured by the displays and perpetrations of *jaahiliyyat*, *fisq* and *fujoor*, that acts of moral misdemeanour between male and female teachers, teachers and pupils, and girls and boys no longer raise any eyebrows. Immorality has become an integral part of the system of these hybrid, shaitaani institutions

sinful to make a silly display of teaching any Islamic subjects. It is haraam to teach the Qur'aan in the evil environment of these un-Islamic—in fact anti-Islamic—schools.

All signs of the impending universal *Athaab* of Allah Ta'ala are being manifested in general in the Muslim community, and in particular in these evil 'islamic' schools where 'molvis' and apas, girls and boys, romp and frolic in *nafsaani* frivolity. The situation is decadent — rotten — in these schools.

Muslim parents who believe they belong to the 'pious' strata of society, soothe their conscience with self de-

ception, duping themselves into the colossal misconception of these evil schools transforming their children into paragons of virtue and piety. On the contrary, these so-called 'islamic' schools churn out *fussaaq* and *fujjaar*. Girls are becoming *faahishah* at these schools with the connivance of their parents who can see no evil due to their heads stuck in the sand in the style of the proverbial ostrich.

Many concerned male and female teachers (maulanas and apas) at these institutions have written to *The Majlis* revealing and explaining the filthy and immoral activities taking place. Nothing has been done and nothing can be done to stem the spread of the disease of immorality in these schools. The tide of the *fitnah* will only gain momentum. We are heading towards *Qiyaamah*, and while we engage in the obligation of *Amr Bil Ma'roof*, we do understand that nothing will prevent the deluge of *zina* and *zina*-related activities and diseases submerging the entire community.

The flagrant support which the Muslim community offers these evil schools as well as all other immoral activities will come to an abrupt end only when the universal Chastisement descends from the Heavens. May Allah Ta'ala save us from such unbearable calamities.

THE PATH LEADING to Allah Ta'ala and Jannat is strewn with moral disasters. Only those on whom is the special *Rahmat* of Allah Ta'ala will be protected against the onslaught of moral disasters which is spreading like wildfire in our community.

The worst culprits and agents of vice in the Muslim community are the

molvis who operate the shaitaani radio stations and channels. May Allah save us from the *khuraafaat* (drivel, bunkum, *fisq* and *fujoor*) with which these

stations pollute the pure air of Allah Ta'ala. The final nail in the coffin of Muslim

morality will soon be administered with Television Shaitaan., the mothers of which are the satanic so-called Islamic radio stations and channel.

The miscreant molvis who have become the agents of Shaitaan with their satanic radio appendages are perhaps only waiting for a directive of *dhalaal* from some 'senior' Pakistani Molvi whose '*tagleed*' they will undoubtedly flaunt in justification of Television Shaitaan. Even some sincere Molvi due to short-sightedness remain blind to the dangers of these radio stations which market their shaitaani wares in the name of Islam. The eyes will open only when everyone is drowned in evil and the Divine Chastisement has overwhelmed the community.

"And when We intend to destroy a town, We command its affluent inhabitants (i.e. give them rope). Then they (recklessly) indulge in *fisq* in the town. We then utterly destroy it (the town along with its people)."

FEAR FOR THE AAKHIRAH

Once Hadhrat Abu Bakr (radhiyallahu anhu) said to Rasulullah (sallallahu alayhi wasallam): "I am seeing old age overtaking you." Rasulullah (sallallahu alayhi wasallam) said: "*Surah Hood, Waaqiah, Ithash Shamsu Kuwwirat, Al-Mursalaat and An-Naba'* have aged me."

The terrors of the Day of *Qiyaamah* narrated in these Surahs overwhelmed Rasulullah (sallallahu alayhi wasallam) with fear. Contemplation (*Muraaaqabah*) on *Maut* and *Qiyaamah* are necessary for instilling life in our *Aqaaid* (Beliefs). Without such *fikr* (contemplation) beliefs remain lifeless, incapable of deterring one from the headlong plunge into worldly engrossment. The ultimate consequence of such engrossment is futile

SICKNESS & CURE

A Sage (Buzrug) said: "*The stomach is the home of sickness, and love is the root of cure.*"

Most sicknesses and diseases from which people in this age suffer are due to the type of food they eat, and the manner in which they eat. And, many of the sicknesses from which wives suffer are the consequences of the abuse and cruelty of their husbands. Genuine love is a cure for such illness, the root of which is in mental depression and agitation.

Although we detest to substantiate Islamic truths and facts with western evidence, we cite here the findings of an American research study. The views of the western 'masters' generally exercise greater effect on the westernized minds of Muslims.

"High blood pressure and loneliness are related according to an American study. This applies more especially in older people. Systolic blood pressure (the first number in a blood pressure reading) was 10-30 points higher in people with the highest scores on a loneliness survey. While blood pressure naturally rises with age, it seems loneliness raises it even more." (The American journal, Psychology and Ageing.)

OLD AGE

"Worry is half of old age" (Hadith)

If the old age is the effect of worry about *Maut* and the *Aakhirah*, it is a *Ni'mat* (Blessing) of Allah Ta'ala. It brings along wisdom and understanding of the realities of this life and the *Aakhirah*. If the old age is the effect of worldly worry, it is an *Athaab* (Punishment) which brings in its wake senility.

regret at the time of *Maut* and ruin in the Hereafter.

THE EVIL AND IMMORALITY OF THE SO-CALLED 'ISLAMIC' SCHOOLS

(Continued from page 8)

Hoodwinking

To hoodwink the public and hide the truth, moulanas who teach at these un-Islamic institutions stoop so low as to misinterpret and misrepresent the Hadith in an attempt to convince us, the public, to send our children there. Thus they say "*Seeking knowledge is compulsory upon every single male and female.*"

Sincere Ulema

Even if there are genuine and sincere Ulema involved in these evil schools, they are not allowed to make decisions. Un-Islamic, modernist board members who have very little *deeni* knowledge push them around like chess pieces. These Ulema are used by the modernists who control these institutions, as a front to pass off these evil schools as 'Islamic'. (These sincere Molvis deserve the pushing around by the modernist board members. Their participation in these schools qualifies them for the humiliation the modernist *fussaaq* inflict on them.— *The Majlis*)

Solutions

We offer the following advice and

solutions for the totally unacceptable degenerate state in which these schools are:

- Separate the moulanas, apas, girls and boys
- Ban the haraam photos
- Don't mix *Deeni* education with secular education. It is like mixing milk with a few drops of urine.
- Don't encourage matric for girls
- The emphasis on sport should be eliminated, and emphasis should be on boys and girls covering their *aurah* as the Shariah demands. (Refer to local papers for Haraam pictures). —('Islamic' schools flaunting the *aurah* of girls and boys!!!)
- Stop picketing aimlessly in the streets for Palestine, lest similar divine punishment befalls us. Stay at home and make *dua*.
- Many concerned parents are opting for home-schooling. This should be encouraged.
- At least stop misleading the public with the description of 'Islamic' schools. Was-salaam

FOUR PRINCIPLES

Hadhrat Shah Waliyullaah Dehlawi (rahmatullah alayh) said: "In the moral code of every Shariah there are four fundamental principles which never were abrogated. These are:

Tahaarat: Physical and spiritual purity

Ikhbaat: Humility

Samaahat: Abstention from selfishness, contemptible and unedifying acts.

Adaalat: Justice and fairness

Examples of contemptible and unedifying acts are:

Strutting round with a bare head

(without Islamic headgear), eating while walking, urinating in the public, spitting in the direction of the Qiblah, loud laughter, worldly talk in the Masjid, taking oaths to promote sales, raising the voice in the Masjid, looking into the homes of people through an open door while passing by, speaking about nauseating things while eating, eavesdropping unnecessary nudity even in privacy, looking into the neighbour's yard from your window/balcony, throwing peels, dirt and impediments into the street, and there are numerous similar acts which may not be sinful, but, nevertheless are disgusting in the Islamic Moral code.

INSIGHT OF ABU HANIFAH

ISAA BIN MUSAA was a nobleman in the court of the Abbaasi Khalifah Mansur. One night when the moon was shining resplendently, Isaa Bin Musaa was sitting in conversation with his wife. Suddenly he blurted out: "*If you are not more beautiful than the full moon, then you are divorced thrice.*"

After having blurted out this statement, Isaa Bin Musaa was full of concern, regret and worry. This incident reached the ears of the Khalifah. The Khalifah summoned a number of Ulama to his court to issue the Shariah's fatwa on this statement. Have the three Talaaq taken effect or not?

There was consensus among the Ulama that three Talaaq had taken effect. The woman has been irrevocably di-

vorced. Among the Ulama there was a young Student of Imaam Abu Hanifah (rahmatullah alayh). The Student had hitherto not made any comment. When Khalifah Mansur's eyes fell on the Student, he asked him to present his opinion. The Student responded by reciting the first four verses of Surah Teen. The fourth aayat states:

"Verily, We have created insaan (the human being) in the most beautiful of moulds."

On the basis of this aayat, *insaan* is the most beautiful and the best of Allah's creation, hence the woman is more beautiful than the moon. Therefore, the Talaaq did not take effect. Everyone present in the court were elated and approved of the *fatwa* issued by the student of the great Imaam Abu Hanifah (rahmatullah alayh).

THE FATAL CONSEQUENCE OF CARNAL LOVE

ACCORDING TO RASULULLAH (sallallahu alayhi wasallam), a woman despite her natural intellectual deficiency, is able to take control of the mind of a man of excellent intelligence. Her wiles reduce an intelligent man excited with carnal love to stupidity, rendering him impervious of his own puerile actions which make a mockery of him. The mirror of his intellect becomes completely befogged. He is thus unable to see and understand his ludicrous state. Imaam Ghazaali (rahmatullah alayh) said that when a man is overwhelmed by carnal passion for a woman, two thirds of his intelligence is overshadowed. In other words, his mind is enfeebled and functions on only one third of its cells. His mind is like a battery with dead cells.

Rasulullah (sallallahu alayhi wasallam) therefore warned: "*I have not left after me a greater fitnah for men than women.*"

An episode of a man's mind deranged

by carnal love for a woman, culminating in the destruction of a whole nation is narrated in the Qur'aan Shareef. Allah Ta'ala states: "*Then they cut down the Camel, and by the morning they were regretting.*"

In this aayat Allah Ta'ala refers to Qidaar Bin Yusuf who was a member of the nation of Thamud. On the demand of Aneezah, the woman whose beauty had captivated him, Qidaar with his helpers had hamstrung and killed the supernatural Camel which was a trial from Allah Ta'ala for the people of Thamud who had rejected the Call of Nabi Saalih (alayhis salaam).

When the kuffaar of Thamud had insisted that Nabi Saalih (alayhis salaam) prove the authenticity of his claim of Nubuwwat (Prophet hood) by producing a wonderful camel out of solid rock, the Nabi admonished them and pleaded with them to desist from making such preposterous demands. Finally, by the permission of Allah Ta'ala, the *Mu'jizah* (Prophetic Miracle) was enacted and a wonderful Camel of massive size and resplendent beauty miraculously emerged from the mountain which split with a tremendous roar.

Nabi Saalih (alayhis salaam) had warned his people to refrain from molesting the Camel in any way. The Camel was a Sign and a Trial of Allah Ta'ala. The slightest molestation would culminate in the destruction of the whole nation.

Aneezah was an exceptionally beautiful and wealthy woman. At the same time she was a prostitute. Qidaar was in love with her. Aneezah owned huge flocks of goats and sheep. The Camel became an obstacle for Aneezah because it would consume almost all the water from the waterhole where Aneezah's flocks would drink. Qidaar had repeatedly begged Aneezah to marry him. Her condition for consenting was: "Kill the Camel!"

The love for Aneezah having overwhelmed Qidaar's intelligence, constrained him to agree to the proposal. With a group of men, Qidaar one day ambushed the Camel and killed her. The killing of the Camel signalled the

Athaab of Allah Ta'ala. In single night the entire nation was obliterated from the face of the earth. The Nation of Thamud thus, overnight, receded into the pages of history.

On his way to take possession of the City of Jerusalem, Ameerul Mu'mineen, Hadhrat Umar (radhiyallahu anhu) halted at a place called *Jaabiyyah*. Addressing a large group of the Muslimeen at *Jaabiyyah*, Hadhrat Umar (radhiyallahu anhu) in a lengthy Khutbah said: "*Never should any of you be alone with a woman, for verily, the third one present is shaitaan.*"

Carnal love for women had brought about the destruction of even kingdoms and empires. Abdur Rahmaan Ibn Muljim had sealed his fate in Jahannum by murdering Hadhrat Ali (radhiyallahu anhu) on the demand of Qitaamah, the woman with whom he had fallen in love.

HIKMAT

Hadhrat Zunnun Misri (rahmatullah alayh) said: "*Hikmat (spiritual wisdom and insight) does not reside in a person whose stomach is clogged with food. Verily, much eating causes hardness and darkness of the heart. The effect of this is lethargy of the physical limbs and disinclination for ibaadat and an increase in ghaflat (indolence, oblivion, carelessness).*"

A man attains Hikmat by means of hunger which produces diligence in ibaadat and glitter in the heart. Thus he acquires true Knowledge (by way of intuition and inspiration)."

BLIND KNOWLEDGE

Textual or book knowledge accompanied by a blind heart bereft of *nooraniyat* and *ma'rifat* is a calamity of the greatest magnitude. It is this type of blind knowledge which leads to betrayal of the Deen and bartering away the Shariah for the miserable gains of this worldly life. This is the order of our age to which applies the following Sign of Qiyaamah:

"And, Ilm (of the Deen) will be acquired for motives other than the Deen...." (Hadith)

THE MOTIVE FOR YOUR SILENCE?

Rasulullah (sallallahu alayhi wasallam) said: "*The one who remains silent (abstaining from proclaiming the Haqq) is a dumb shaitaan.*"

THE TRUE AALIM

"When an Aalim practises in accordance with his Knowledge, the hearts of the Mu'mineen incline to him (with acceptance). Then, only a man in whose heart there is the disease (of ilhaad — heresy) dislikes such an Aalim." (Ma'roof Karkhi)

WHO IS YOUR BEST FRIEND?

Explaining who a man's best friend is, Rasulullah (sallallahu alayhi wasallam) said: "*He who reminds you of Allah when you see him; he whose speech increases you in knowledge; he whose actions remind you of the Akhirah.*"

from the disease of *Jahl Muraqqab*. Rasulullah (sallallahu alayhi wasallam) mentioned the appearance of ignorant men who will issue 'fatwas' without having expertise in the Knowledge of the Shariah. They will be astray and will lead others astray with their fatwas of *Jahaalat*

OESTROGEN

We reproduce here the findings of a study — without comment. "Drink and cook with bottled spring water if you can manage it. This is the best way to avoid the oestrogen found in municipal water. Oestrogen works its way into our water from menopausal women's urine on hormone replacement therapy and from women on the Pill."

A SIGN OF ALLAH'S LOVE

"When Allah loves a servant, He increases his grief with the remembrance of the Akhirah, with an understanding of the deficiency of his Deeni acts and the shortcomings of his nafs with regard to his obedience to his Rabb."

(Fudhail Bin Iyaadh)

"Verily, Allah is with every grieving heart." (Hadith)

JAHL — IGNORANCE

THERE ARE TWO kinds of *Jahl* (ignorance) *Jahl Baseet* and *Jahl Muraqqab*.

Jahl Baseet (simple ignorance) is complete ignorance about something. When knowledge of the unknown entity is acquired, the person emerges from darkness into the light of awareness regarding the previously unknown object.

Jahl Muraqqab (Compound igno-

rance) is to labour under the impression of having knowledge regarding something about which in actual fact one lacks knowledge.

A man suffering from the calamity of *Jahl Muraqqab* becomes ensnared into bid'ah, dhalaal, baatil and shirk. The conspicuous examples of *Jahl Muraqqab* in our time are the modernists who despite lacking in knowledge of the Shariah believe themselves to be highly qualified scholars of the Shariah.

Jahl Muraqqab is the most dangerous stage of ignorance. It leads to the elimination of Imaan. A man suffering from this type of ignorance seldom emerges from his valley of deception.

Among the Signs of Qiyaamah is the preponderance of men suffering

TREACHERY

"He who betrays Allah in privacy, Allah will rip off his veil in the public." (Yahya Bin Mu'azz)

THE PURPOSE THIKRULLAH

LIFE'S **MAQSAD** (Purpose) is only *Thikrullah*. This is the purpose for which Allah Ta'ala has created man. The Qur'aan and Hadith command constant and perpetual *Thikr*. The entire theme of the Shariah is *Thikrullah*. All the acts of the Mu'min, be they mundane or spiritual, are designed to promote and ingrain the Remembrance of Allah in the heart of the Mu'min. Hadhrat Ibn Abbaas (radhiyallahu anhu) said:

"Make the Thikr of Allah day and night; on the land and ocean; while on journey and at home; in prosperity and adversity; in health and sickness, and in private and public."

NO LIMIT

According to the Sufiya, Allah Ta'ala has fixed a limit for every Fardh act of Ibaadat. When there is a valid excuse, the ibaadat is even waived. But there is neither limit nor waiver for *Thikr*. There is never a point of termination for *Thikr* nor is any excuse acceptable for abstention from *Thikr*. No one is ever absolved from *Thikr*.

If anyone had to be absolved from *Thikr*, it would have been the *Mujaahid* fighting in the Path of Allah. But even in the battlefield he is commanded to remember Allah much. His engagement with danger does not absolve him from

Thikr. The Qur'aan commands: *"O People of Imaan! When you meet a contingent of the*

kuffaar (in battle), then be firm and remember Allah much so that you attain victory."

On the Day of *Qiyaamah*, *Salaat*, *Saum* and all acts of *ibaadat* will be abrogated. But even in the *Aakhirah* *Thikr* will not end.

THE KALIMAH

Among the variety of *Athkaar* (plural of *thikr*), the best and most efficacious is the *thikr* of *Laa ilaha il lallah*. It has been narrated that when the servant recites this *Kalimah*, he receives *thawaab* which numerically equals the number of all the *kuffaar* inhabiting the earth. By his proclamation of the *Kalimah*, he launches an attack on all the unbelievers. He therefore acquires a reward equal to their numbers.

When the *bandah* (slave of Allah) engages in *Thikr*, it is a sign of Allah remembering Him. Without Allah's special remembrance, man will not be able to remember Him.

THE THAAKIR

Hadhrat Saeed Khudri (radhiyallahu anhu) narrated that someone asked Rasulullah (sallallahu alayhi wasallam): *"On the Day of Qiyaamah, which aabid will have the highest ranks of proximity to Allah Ta'ala."* Rasulullah (sallallahu alayhi wasallam) said: *"He who en-*

MUNDANE OCCUPATIONS OF THE AMBIYA

Hadhrat Nabi Aadam (alayhis salaam) was a farmer as well as a tailor. He was the first person to mint money — *dirhams* (silver coins) and *ashrafis* (gold coins).

Hadhrat Nabi Nooh (alayhis salaam) was a blacksmith. Hadhrat Idrees (alayhis salaam) was a tailor.

Nabi Hood (alayhis salaam) and Nabi Saalih (alayhis salaam) were traders. Nabi Ibraaheem (alayhis salaam) and Nabi Loot (alayhis salaam) were farmers.

Hadhrat Shuayb (alayhis salaam)

gaged the most in Thikrullah." Hadhrat Saeed Khudri enquired: *"O Rasulullah! Will his rank be superior to even the Mujaahid who fights in the Path of Allah?"*

Rasulullah (sallallahu alayhi wasallam) responded: *"Even if the Ghaazi (Fighter) fights the kuffaar with such valour and ferocity that his sword breaks, his body severely wounded and drenched with blood, then too, the rank of the Thaaqir is superior."*

Once Rasulullah (sallallahu alayhi wasallam) said: *"O People! Hasten forward! The Mufarrideen have taken the lead."*

The Sahaabah asked: *"Who are the Mufarrideen?"* Rasulullah (sallallahu alayhi wasallam) said: *"Those who yearn for Thikr. Thikr has eliminated the burden of their sins. On the Day of Qiyaamah they will arrive without any encumbrances."*

was an dairy farmer. Hadhrat Musaa (alayhis salaam) was a shepherd. Hadhrat Daawood (alayhis salaam) was a manufacturer of armour.

Hadhrat Sulimaan (alayhis salaam), despite being the king of a great and prosperous empire, would earn his living by making baskets.

Rasulullah (sallallahu alayhi wasallam) was a shepherd as well as a trader. However, after Nubuwwat he no longer engaged in his worldly professions.

THE CORRUPTION OF THE HEART

Five acts confirm the corruption of the heart:

- (1) Committing sin in the hope of being forgiven.
- (2) Knowledge bereft of practice.
- (3) Practising good deeds without sincerity.
- (4) Abstention from gratitude for the Rizq Allah provides.
- (5) Burying the dead without deriving lesson. (Hadhrat Hasan Basri)

GRIEF

Hadhrat Uthmaan (radhiyallahu anhu) said that there are two kinds of grief: Grief of the world and grief of the *Aakhirah*. Grief over any worldly calamity or loss darkens the heart while grief pertaining to anything of the *Aakhirah* brightens the heart.

In the Hadith many virtues of grief are narrated. This applies to grief pertaining to the *Aakhirah*. Grief caused by a worldly episode may also be transformed into grief of the *Aakhirah*. When worldly calamity such as sickness, death, loss of property, etc., befall, it should be borne with *Sabr* — such patience in which Allah is remembered and praised and the calamity is attributed to the decree of Allah Ta'ala. The worldly grief will then also become a medium for the spiritual radiance of the heart.

BEREFT OF IMAAN

"He whose heart does not accept admonition (*naseehat*) is bereft of Imaan." (Hadhrat Abu Bakr)

The natural attribute of Imaan is inclination to the Haqq. A healthy Imaan does not repel *naseehat*. On the contrary, it readily absorbs *naseehat* wherever and from whomever it is acquired. When you find yourself rebuffing *naseehat*, it then becomes necessary to examine your Imaan.

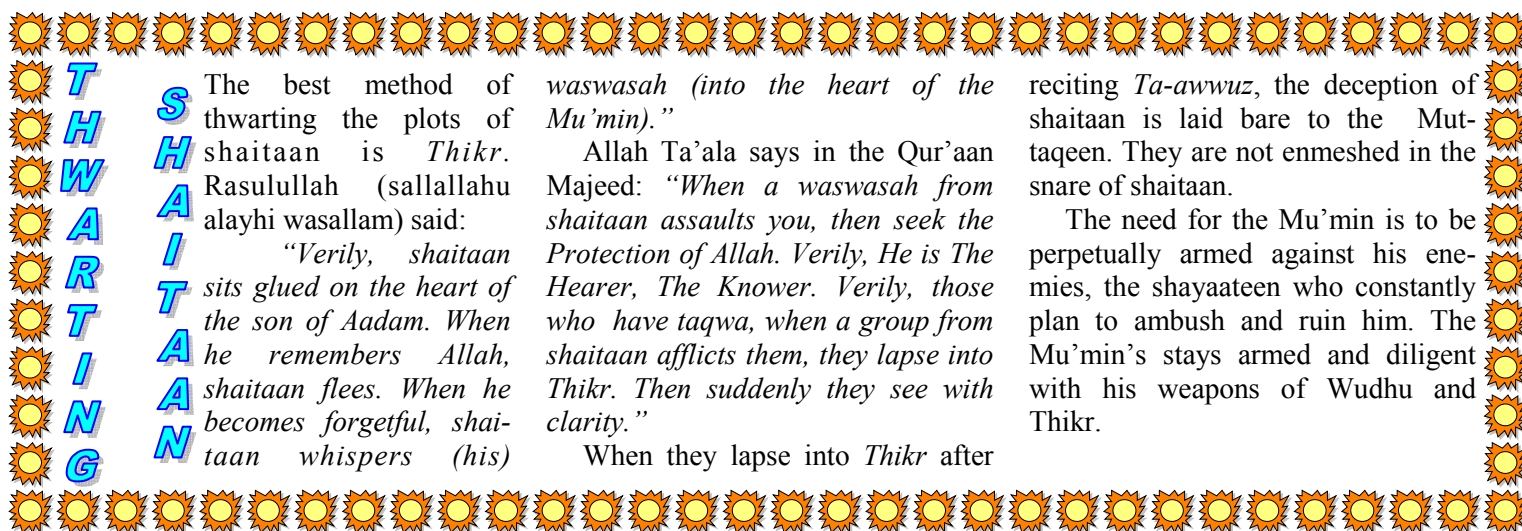
The TONGUE and the HEART

"The Mu'min's tongue trails after his heart. When he wishes to speak, he first reflects with his heart. He speaks only after reflection." (Hadith)

An ignoramus first speaks then thinks. The true Mu'min always procrastinates in voicing himself. His tongue comes into operation after his intelligence has issued a directive.

WHO IS YOUR BROTHER?

"Your brother is he who alerts you to your faults, and your true friend is he who admonishes you for your sins." (Yahya Bin Muaaz)



The best method of thwarting the plots of shaitaan is *Thikr*. Rasulullah (sallallahu alayhi wasallam) said: *"Verily, shaitaan sits glued on the heart of the son of Aadam. When he remembers Allah, shaitaan flees. When he becomes forgetful, shaitaan whispers (his)*

waswasah (into the heart of the Mu'min)."

Allah Ta'ala says in the Qur'aan Majeed: *"When a waswasah from shaitaan assaults you, then seek the Protection of Allah. Verily, He is The Hearer, The Knower. Verily, those who have taqwa, when a group from shaitaan afflicts them, they lapse into Thikr. Then suddenly they see with clarity."*

When they lapse into *Thikr* after

reciting *Ta-awwuz*, the deception of shaitaan is laid bare to the *Muttaqeen*. They are not enmeshed in the snare of shaitaan.

The need for the Mu'min is to be perpetually armed against his enemies, the shayaateen who constantly plan to ambush and ruin him. The Mu'min's stays armed and diligent with his weapons of *Wudhu* and *Thikr*.

WORDS OF WISDOM

- * "The heart of a woman rules her intelligence."
- * "The heart of an ignoramus is on his tongue while the heart of an intelligent person is in his heart."
- * "Retention of malice in the heart preserves the freshness of wounds."

ZINA OF THE HEART

Not so long ago a radio 'mufti' annexed to one of the evil so-called 'islamic' radio stations propagated the idea of the permissibility of fantasizing about women. According to him there is no such thing as *zina* of the mind. The *naseehat* of Hadhrat Nabi Isaa (alayhis salaam) should be adequate guidance for the mufti as well as for all those who have made *taqleed* of the mufti in this inordinate demand of carnality.

Nabi Isaa (alayhis salaam) said: *"Whoever casts a lascivious glance at a woman has committed zina with her in his heart."*

Besides this *fatwa* of Nabi Isaa (alayhis salaam), every one who has any proper knowledge of Hadith will be aware of the Ahadith which mention *zina* of the eyes, *zina* of the mind, etc.

Fantasizing about women is true and actual *zina* although it is not technical *zina* in juridical terms, for which there is the punishment of flogging or stoning.

"Once a king asked a buzrug: 'Do you ever think of me?' The Buzrug responded: 'Yes, when I forget Allah.'"

Questions and Answers

THE MAJLIS
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 5)

become a muqem if the land on the one side of the road is vacant, and one is returning from another town more than 77 km away?

A. Once the musaafir reaches the edge of the built-up area of his hometown, he ceases to be a musaafir. Regardless of the vacant land on the one side of the highway, he becomes a muqem. Since the vacant land is parallel to the other developed side, this vacant land too will be in the category of the developed area of the town. Even if one is only passing through on the highway to another town without entering the town/city proper, one becomes a muqem and will remain a muqem until one has traversed the built-up area of the city/town on the other side where from whence one leaves the built-up area of the city/town. And, Allah knows best.

Q. Most people kiss the Qur'aan Shareef before and after having made tilawat. Some say that this is a bid'ah.

A. It is not bid'ah. Sahaabah too would kiss the Qur'aan Shareef. The Fuqaha have also stated its permissibility. It is out of devotion and love for the Qur'aan Shareef and to derive barkat that people kiss the sacred Book of Allah Ta'ala.

Q. Is it permissible to burn nails

A SIGN OF QIYAAMAH

"....And a man will be insolently disobedient to his mother; he will bring his friend close to him, and distance

and hair removed from the body?

A. Burning is not permissible nor should it be thrown into the dirt bin or in the sewage drain. According to the

Hadith, throwing nails and hair into the dirt can lead to sickness. It should be buried.

Q. Is it permissible to sell fashionable and lewd feminine garments?

A. Such garments may be sold to only non-Muslims. It is not permissible to sell to Muslims.

Q. Is it permissible to sell coffins to non-Muslims?

A. It is permissible.

Q. Is it permissible to sell televisions and musical instruments to non-Muslims?

A. It is not permissible to sell such haraam things to even non-Muslims.

Q. Last year although Qur'baani was compulsory on me, I had not fulfilled this obligation. Will my obligation be discharged if I make two Qur'baanis this year?

A. No, your obligation will not be discharged. The second Qur'baani which you will make this year, will be a Nafl one. To be absolved of your obligation, you have to do two things: Give the value of an animal as Sadqah to the poor, and make Taubah for the omission.

Ooooooooooooooooooooooooooooooooooooo

A SIGN OF QIYAAMAH

"Trust (Amaanah) will be grossly abused.....and the nation will appoint as its leader the most immoral person...."

Ooooooooooooooooooooooooooooooooooooo

Q. Why is Eid Salaat not permissible in jail?

A. Forget for a moment the technical arguments of the Shariah for this prohibition. Eid is a happy occasion. On the Day of Eid there is expression of joy and happiness all around. What happiness and joy do you experience in the filth and zulm of jail to justify Eid Salaat? Read our book, *The Invalidity of Jum'ah in Prison*.

Q. Reciting from Surah Feel to Surah Naas is practised in many places for Taraaweeh where a Haafiz is not available. Is this practice Sunnat?

A. This practice did not exist during the era of the Sahaabah. Nevertheless it is permissible. It was originated by the Muta-akh-khiseen Fuqaha when they saw the indolence of the people who would even absent themselves from the Musjid. Hence, if a Haafiz is not available or if only a faasiq haafiz who cuts his beard is available, then it is better that an uprighteous person leads the Taraaweeh reciting the short Surahs. It is not incumbent to recite only from Surah Feel. Any Surahs may be recited.

Q. Is it permissible to recite the Qur'aan Majeed to a mixed political or religious gathering of Muslims and non-Muslims? A stage is set up for the dignitaries, priests, leaders, maulanas and shaikhs. The non-Muslim priests will also recite a passage from their holy books while the maulana/shaikh will recite from the Qur'aan Majeed.

A. It is not permissible to participate in such gatherings. Reciting the Qur'aan Shareef at such haraam gatherings is to make a mockery of the Kitaab of Allah Ta'ala. Ulama-e-Soo' (evil molvis and shaikhs) usually participate in such worldly functions to gain cheap fame.

Ooooooooooooooooooooooooooooooooooooo

DO YOU WANT TO BE A WALI?

Hadhrat Ibraaheem Bin Adham (rahmatullah alayh) once asked a man: "Do you wish to be a Wali?" The man said: "Yes." Hadhrat Ibn Adham said: "Desire not the boun-

ties of the world and the Akhirah. Divert your attention from all and everything and focus attention on only Allah Ta'ala. Eat only what is halaal. Then you will become a Wali even if you do not spend the nights in ibaadat nor fast during the day."

People of our lowly calibre may omit from this list, the requirement of "not desiring any of the bounties of the Akhirah". This desire will not prevent a person from attaining the ranks of Wilayat (Sainthood—becoming a Wali).

The advice of Hadhrat Ibraaheem is a brief outline of total obedience to the Shariah and adoption of the Sunnah.

XXXXXXXXXXXXXXXXXXXXXXXXXXXX

Q. Someone says that it is among the etiquettes of Tilaawat to point with the finger at the words as one recites.

A. It is not an etiquette of Tilaawat to do so. the finger.

TWO EVIL ACTS

"Two evil habits corrupt the heart : Much eating and much sleeping." (Ibraaheem Ibn Adham)

Ooooooooooooooooooooooooooooooooooooo

Q. In Muslim secular schools, the Qur'aan Shareef is taught in the same style as secular text books are taught. The Qur'aan copies are placed on rows of desks. Pupils sit with their backs towards the Qur'aan Shareef and with shoes on. Is this method of teaching the Qur'aan Shareef permissible?

A. This method is haraam. Gross disrespect for the Qur'aan Shareef is displayed in these evil secular schools.

Q. I follow the Shaafi Math-hab. Do I have to pay Zakaat on my gold jewellery?

A. If the jewellery is not excessive, Zakaat is not payable according to the

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HAROON RASHID AND A REBEL

A dangerous rebel was apprehended and brought in chains into the presence of Khalifah Haroon Rashid. The Khalifah had already resolved to have the rebel executed. Glaring at the rebel with anger, the Khalifah wrathfully exclaimed: "What treatment should be meted out to you?" The rebel said: "The same treatment which Allah Ta'ala will mete out to you when you are ushered into His Presence."

The fire of the Khalifah's wrath was extinguished. He momentarily dropped

his head in contemplation, then ordered the rebel to be set free. After the rebel walked away, the courtiers pleaded: "O Ameerul Mu'mineen! On a single statement of the rebel you freed him. You did not reflect on the difficult and dangerous task your officers had in the mission to apprehend him nor did you think of the anarchy he is likely to spread."

The Khalifah issued orders for his re-

arrest. The rebel was again apprehended and brought in chains to Ha-

roon Rashid. As soon as he was ushered into the Khalifah's presence, the rebel said: "Sir! Do not base your decision on the words of others. If Allah had to listen to the advice of others regarding you, you will not remain the Khalifah for a moment."

Again Haroon Rashid ordered his release.

HARAAM WEALTH

"He who does not care how he acquires his wealth, Allah will not care how He casts him into Jahannum."

(Hadith)

"If your back becomes bent due to abundance of Nafl Sa-

laat and your body as thin as the crescent moon due to Nafl fasting, it will not benefit you in any way as long as you do not abstain from consuming haraam wealth."

(Imaam Ghazaali)

HASAD OF THE EVIL SCHOLARS

"I can accept the testimony of the Ulama in favour of laymen, but I cannot accept the testimony of one Aalim against another Aalim, because generally they suffer from the malady of hasad (envy)."

(Maalik Bin Dinaar)

WALI, AALIM, JAAHIL

"He whose batin is better than his zahir, is a Wali. He whose batin and zahir are the same, is an Aalim. He whose zahir is better than his batin, is a Jahil & a deceit."

TWO BELOVED DROPS

"Two drops are the most beloved to Allah: A tear drop flowing for fear of Allah, and a drop of blood in His Path." (Hadith)

MAJLIS ON THE WEB (www.themajlis.net)

Some concerned brothers have set up a website which contains some past and present issues of The Majlis and Al-Haq. Many of our kitaabs can also be accessed from this site. Whilst this site is not hosted or maintained by the Mujlisul Ulama of South Africa, we do believe that it contains nothing other than our material.

ZUL QA'DH 1427 — DECEMBER 2006
ZAKAAT NISAAB R2,250
MEHR-E-FATIMI R6,470



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VOL. 17 NO. 06

A DUMB SHAITAAN

Rasulullah (sallallahu alayhi wasallam) said: "One who maintains silence (thereby abstaining from proclaiming) the Haqq, is a dumb Shaitaan."

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THE ULTIMATE STAGE

"The ultimate goal of all spiritual exercises is the perpetual remembrance of Allah Ta'ala, in all conditions and circumstances." (Shaikh Alaaul Haq)

WORSE THAN THE insults which the non-Muslim enemies of Islam level against Islam, is the insulting term 'Islamic' which Muslims ascribe to their secular schools where a variety of immoral acts are perpetrated by pupils — girls and boys — and by the male and female staff. A concerned Muslim girl who used to attend one of these so-called 'Islamic' schools has enumerated some of the evils rampant at these shaitaani institutions. We reproduce her account verbatim:

(1) "At the 'Islamic' school which I attended, I recall a lesson where a Muslim teacher wanted pupils to act out TV adverts. Alhamdulillah, I didn't act because I didn't know any TV ads. But there was one which was some ego advert which the teacher wanted me to act in. However, my friend who was Deeni conscious advised me not to submit to the teacher's demand because the advert was very immodest.

(2) In another incident, a group of girls acted out a Christian wedding for an assessment mark. They dressed accordingly and acted the church parts, etc., etc.

(3) Girls would tell the Qur'aan or Hifz apa (female teacher) that they were in the state of haidh although they weren't. The apas would keep a record so that the girls wouldn't lie. However, the girls would continue speaking lies until 10 days had lapsed. If within the supposed 'taahir' (clean) time (15 days) haidh really started, they would continue to read and handle the Qur'aan because they didn't want the apa to know that they had been lying previously. This didn't happen in only one grade, but in the other grades as well.

(4) During Salaat break the girls used to go to the girls Jamaat Khaana. Some would perform Salaat while the rest would put their burqahs on and sit on a musallah for the duration of the Salaat. Only 3 girls from my class used to perform Salaat.

(5) From grade 7 (Standard 5) upwards there were barriers erected in the classes to separate the girls from the boys, but these barriers served more as a cover for committing haraam acts. If one happened to walk in the class during the Salaat break, its highly possible that one will find a group of boys on the inner side of the barrier. In other words they didn't perform Salaat, but hid behind the barrier. If that isn't the scenario, then you will probably find a girl and a boy on the other side of the barrier engaging

THE EVIL AND IMMORALITY OF THE 'ISLAMIC' SCHOOLS

in haraam. The other side of the division is also where the music, and dancing usually take place. It's not only the students who organize the dancing and music events, but also the teachers.

(6) The school is the base from where children generally make friends. Parties and outings used to be organized at a friend's home if the parents were going to be out for the day or weekend. At one such party a girl was intentionally drugged. At other outings the students ordered wine at a restaurant but asked for it to be served in something other than the original

wine-bottle to avoid detection. All these are products of the so-called 'Islamic' schools.

(7) Undoubtedly, the children are morally ruined in such environments. Children from good homes are involved in illicit relationships and other evils without the knowledge of their parents. Some sneaked cellphones to school. If parents confiscate the cellphones, it doesn't prove effective because the children borrow other phones from their domestic maids and friends.

These are not assumptions. These activities really take place at 'Islamic'

schools. If parents do not take lesson now, soon will they regret as they won't be able to reform their children who spend most of their growing years cultivating evil habits and attitudes from teachers and fellow pupils of such rotten disposition. It should be understood that all the effort of an uprighteous upbringing can be totally lost under the influence of such an evil environment where children are ridiculed by teachers and fellow pupils when they do what is correct, and are cheered when they 'go with the flow'. This weighs heavily on a child. Eventually the attitude of "if you can't beat them, join them" sets in.

Although I had my mind firmly set on doing what is right, my mother said that she noticed my bad behaviour during the time I was at 'Islamic' school, and that my behaviour had immensely improved after I left this school. Over and above much time is wasted in futile activities."
(End of the girl's story)

Wining and fornicating in the premises of these satanic schools are not isolated incidents. The Molvis and parents who patronize these institutions of *fiisq* and *fujoor* are the pavers of the path of Jahannum for the children on whom has befallen the calamity of attending these dens of vice. The entire new generation of the Muslim community is being reared and nourished with the immorality rife in these satanic schools. Added to the evil of the schools is the avalanche of moral muck and kufr with which these children are indoctrinated by television, cellphone, shaitaani radios, pornography, drugs, etc., etc. The blame is primarily that of parents. But they will not escape the Wrath of Allah Ta'ala for having destroyed the *Amaanat* of children which He has bestowed to them. They will regret for having ignored the Qur'aanic command: "*O People of Imaan! Save yourselves and your families from the Fire (of Jahannum).*"

SAUDI ARABIA

WOMAN TO BE FLOGGED 90 LASHES

THE STAR NEWSPAPER of Johannesburg in its edition of 6 March 2007 reported that: "A Saudi woman who was kidnapped at knifepoint, gang-raped and beaten by her brother has been sentenced to 90 lashes. Her crime was meeting a man who was not a relative..... Five men were arrested for the rape and given jail terms ranging from 10 months to five years by a panel of judges. But the judges also decided to sentence the woman and the man to lashes for being alone together in the car."

We have grave reservations regarding the accuracy of this report. Nevertheless, if the report is not a piece of anti-Islam propaganda which has become a favourite hobby of the kuffaar, especially western media, it should be highlighted that the verdict of the Saudi judges has absolutely no basis in the Shariah. Undoubtedly, it is haraam for a man and woman to meet and to strike up a relationship whether overtly or covertly.

The Qaadhi acts within the powers conferred to him by the Shariah to punish immoral offenders. The Islamic concept of morality is not subservient to western attitudes. While the commission of the actual sexual act in a public street like dogs, in full view of spectators does not necessarily violate western ideology and 'morality', even casting a lustful glance at a *ghair mahram* is a grave

sin and crime in Islam. Muslims do not apologize for the Divine Ideology of Islam. On the contrary we proclaim it from the rooftops and uphold its beauty and wisdom no matter how the western gays, lesbians and legalizers of immorality and debauchery crow and bark.

But, the sentence of 90 lashes is haraam. There is no precedent in the Shariah for this excessive and unjust sentence nor is there a basis for it. It would have been more in keeping with the Islamic system of justice for the panel of judges to have summoned the parents, give them a thorough dressing down, warn, caution and discharge the woman into the custody of her parents. The male culprit should have been sentenced to a short term in prison or also cautioned and discharged if he was a first offender.

The harsh sentence meted out by the Saudi panel of judges is surprising. Several years ago we had personally witnessed an incident in which two Saudi males were soliciting two foreign young girls right inside Masjid-e-Nabawi. As the police were about to apprehend them, the men fled in their car, but the girls were taken into custody and detained for a few hours under the supervision of a female police officer wearing full hijab dress. The father of the girls was located and called to the hearing. The senior official handling the matter addressed the father with respect; explained the notoriety of the crime and pointed out the aggravating circumstances due to its perpetration in the holy precincts of the Masjid. The girls

(Continued on page 11)

**SUNDAY TIMES
BOYCOTT
CONTINUES!!!**

(See page 11)

Questions and Answers

THE MAJLIS
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Q. A person claims that according to the Hadith it is permissible to perform Salaat with shoes.

A. Knowledge and brains are required to understand the Hadith. No one has the right to just extract any Hadith from the Hadith books and issue his own stupid nafaasani 'fatwa' of deviation. It is not permissible to perform Salaat with shoes. Only persons who have deviated from Siraatul Mustaqeem incline to divergence from the Straight Path along which the Ummah has journeyed for the past 14 centuries.

Q. In Australia some Muslims have designed a body tight, head to ankle garment for Muslim females who wish to be lifesavers and frolic on the beaches, and to participate in sport. The new so-called hijab costume is called 'burkini'. What is the Shariah's fatwa?

A. If the question is posed: 'What is the fatwa on pork which is the flesh of such pigs from which all strains of disease have been scientifically eliminated by virtue of the new stem cell technology?', then we are sure that every little Madrasah-going child will be able to issue the correct fatwa. Allah Ta'ala says in the Qur'aan Majeed: 'Its (that is, Jahannam's) fuel is people and stones.' The designers of the prostitute's 'burkini' and those prostitutes who don it are Jahannam's tinder. This is the fatwa.

Q. In qiyaam if the musalli recites Attahiyaat, will the Salaat be valid?

A. If Attahiyaat or any Tasbeeh is recited before Surah Faatihah in the first raka't, Sajdah Sahw is not Waajib. The Salaat is proper. However, this should not be done intentionally. If Attahiyaat/Tasbeeh is recited after Surah Faatihah in the first or second raka't of Fardh or in any raka't of Sunnat, Nafl or Witr, then Sajdah Sahw is incumbent.

Q. Our organization has employed an Imaam and an assistant Imaam for our Musjid. When it is the day off for any of them, then frequently he (the Imaam/assistant Imaam) does not attend the Musjid for Fajr and Isha Salaat although both live on the Musjid premises. When asked, the answer is: 'It is my day off.' Does the Imaam's 'day off' entitle him to absent himself from Jamaa't Salaat while he is on the Musjid premises? Sometimes both are not present. This necessitates one of the musallis to lead the Salaat.

A. Surely the Imaam and his assistant Imaam cannot be unaware of the incumbency of Jamaa't Salaat. They have absolutely no basis to claim or to imply that their 'day off' absolves them from being present for Jamaa't Salaat. Their sin is particularly grave in view of their living on the Musjid premises. Besides the sin they commit for being absent from Jamaa't, they set a very poor and negative example for the musallis. If the Imaam is living on the premises, but is not present for Jamaa't, a trustee of the Musjid or anyone else should go to his house and remind him that the Salaat is about to begin.

Q. When a wife demands to institute her right of Khula'h, is there a minimum and a maximum amount

to pay her?

A. The wife has no right of Khula'h. She cannot demand nor impose Khula'h on her husband. Khula'h is a mutual agreement between the wife and a miserly husband. It is an agreement in which the wife buys her Talaaq from a callous, despicable and dishonourable man who refuses to issue Talaaq despite his unjust treatment of her. While the agreement in which the wife pays her husband a sum of money to gain her release is valid, only a dishonourable man who lacks every vestige of shame and who is a slave of money, will demand money in lieu of issuing Talaaq. There is no minimum and maximum amount stipulated by the Shariah for the validity of Khula'h. Nevertheless, it is Makrooh (reprehensible and callous) for the miserly husband to demand more than the Mehr amount.

THE SO-CALLED 'ISLAMIC' SCHOOLS YOUR CHILDREN ATTEND

An ex-pupil (a girl) of one of the so-called shaitaani 'Islamic' schools writes: "I read the articles about the bad environment prevailing in 'Islamic' schools. I also schooled at an 'Islamic' school for a while. Without doubt, it's only through the mercy of Allah that my parents were quite strict in my upbringing that I was able to survive (with Imaan intact) in the school. There were instances when students were left unsupervised in classes especially after the exam period. During this time, pupils passed the time playing games, cards, etc. Boys and girls mixed, listening to music and dancing, etc. This was supposed to be an Islamic school. Apart from this, there were open discussions between teacher and pupils about music, movies, etc. during lessons. There are worse incidents which come to mind, but it is too depressing and disturbing to mention. There are those who are initially in the 'good crowd', but later they are badly influenced by the majority 'bad crowd'. It is important for parents to realize that they shouldn't allow themselves to be fooled into thinking that their child can survive the storm (of filth and immorality) at the so-called 'Islamic' schools because a child who tries to do what is right constantly faces ridicule and this pressurizes the child to join up with the 'cool' (evil natured) school-mates. Never mind 'Islamic' schools, even girls madrasahs too display a superficial façade of a Deeni atmosphere."

Q. Sometimes when the Imaam is busy on some of his own work, he phones to say that he will not be in time for the Jamaa't Salaat. What should we as trustees of the Musjid do when this happens?

A. The Imaam is not being paid for performing Salaat. Salaat is an ibaadat which cannot be remunerated. The wage you are paying him is for his time. It is therefore Waajib for the Imaam to be present for every Salaat time to lead the musallis. If he is not present, even for a valid reason, the trustees should deduct from his wages. People of the Deen should be exceptionally careful regarding matters of Trust. They should ensure that every cent they earn is halaal. If they engage themselves in any personal activity during the time for which they are paid, they should of their own accord calculate the deduction and not accept full pay from the Trust funds of the Musjid. It is dishonourable to expect full pay when the full time was not devoted.

Q. A qaari recites beautifully, but he trims his beard. Is it better to ask a musalli who is not a qaari but recites correctly with Tajweed, to lead the Salaat?

A. It is not permissible to allow the faasiq qaari to be the Imaam. Someone else should lead the Salaat even if he is not a qaari.

Q. A learned man who is a Haafiz and a Madrasah teacher does not come to Musjid besides Jumuaah because he claims there is much fitnah. Is his stance permissible?

A. His stance is not permissible. There is considerable fitnah, sin and crime in the market places, in the streets and in almost all other places. But we are sure that this learned man visits all places of fitnah for his daily needs. It is peculiar that he restricts the 'fitnah' with the Musjid and absents himself from the Waajib ibaadat of Jamaa't Salaat. His argument is baseless. It is necessary that he attends the Musjid for the Fardh Salaat. Immediately after the Fardh, he may leave and perform the Sunnat and Nafl Salaat at home.

Q. A man opens a 'Halaal outlet' with haraam money. Is it permissible to purchase food from his restaurant?

A. It is not permissible.

Q. Due to me having contacts with travel agencies, people approach me for air tickets. I get a price from the travel agency or the airlines. I add R100 to it and quote them. Is this correct?

A. If you render the service of obtaining the ticket and delivering it to the client, you may charge a fee of R100. However, you should inform the clients that your fee is R100. They should not labour under the impression that the amount they are paying you is the price of the ticket which the travel agency charges. The R100 will be your service fee for arranging to get and deliver the ticket.

Q. Is it permissible for small children to wear such clothing which resembles the dress styles and fashions of non-Muslims? The children of many Ulama also dress with such garments?

A. The errant ways of 'many Ulama' do not justify prohibitions of the Shariah. Garments which are haraam for adults are haraam for children as well. However, the sin devolves on the parents if the child is na-baaligh. Most molvis of this age are not exemplars from whom guidance of the Shariah could be attained.

Q. One of the heirs has renounced Islam. We are aware that a murtad does not inherit. What should be done with his share of the inheritance?

A. A murtad is a dead person. He is non-existent. He simply has no share.

Q. A man is survived by his daughter, two brothers, brother's son and 2 daughters of his brother. How should his estate be distributed?

A. His daughter gets half his entire estate. The other half will be shared equally by the two brothers. His nephew and nieces do not inherit.

Q. Is it permissible for a mutawalli of the Musjid to build a room for himself within the Musjid boundary? The room will be locked and reserved for the ibaadat of only the said mutawalli?

A. It is not permissible for a mutawalli or anyone else to build a private room for himself inside the Musjid area or anywhere on the Waqf property. There are no private facilities in the Musjid.

Q. Is it permissible to place flowers and plants inside the Musjid?

A. Flowers and plants should not be put inside the Musjid. These may be placed in the foyer or wudhu khaanah.

Q. It is said that the Maulana who had prayed under the cross inside the church has repented. Please comment.

A. Rasulullah (sallallahu alayhi wasalam) said: "A sincere repentant of sins is like one who has no sins." If the Maulana Saheb repents or has repented, He will find Allah Ta'ala Most Merciful and Forgiving. But the repentance should be commensurate to the sin. His sin was flagrant and committed in public. His sin was extensively publicized in the media. His sin constitutes a danger for the Imaan of weak Muslims. Some weak Muslims argue that if a Maulana can pray under the cross inside a church alongside priests of different religions, then why is it not permissible for them to attend the funeral and burial services of their non-Muslim relatives? A sinful act of this nature committed by a learned man encourages others to commit sins flagrantly. In his public participation in the inter-denominational prayer service inside a church, the Molvi Saheb placed Islam on par with the other baatil religions. He elevated kufr to the level of Imaan. Being a learned man, he should have had in mind the aayat: "Verily, the Deen by Allah is only Islam.", and the aayat: "Never ever will Allah accept any religion other than Islam." While he has to repent and seek forgiveness from Allah Ta'ala, it is necessary for him to publicly announce his error. Minus such public announcement, how does he expect us and others to know of his secret act of Taubah?

Q. Our bathroom and toilet are in one. If the toilet lid is closed, may

Questions and Answers

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we recite the Wudhu Duas, Kalimah, etc.?

A. Closing the toilet lid makes no difference. The presence of the toilet renders the whole place one of najaasat. It is not permissible to recite anything in such a place. The Malaai-kah will not be present in a place of impurity frequented by the shayaateen.

Q. Although I am capable of standing and making ruku', I am unable to make Sajdah. I begin the Salaat in the qiyaam position, make the ruku' and for the Sajdah I sit and make a sign with my head. Is this method correct?

A. Although this method is valid, the best way is to sit from the very beginning and make both Ruku' and Sajdah by bending your body — more for the Sajdah.

Q. A person travels from point A to point B. The distance is 60 km. He stayed at B for 5 days. From point B he went to point C which is 40 km from B, for a day. Is he a musaafir at C and when he returns to B before going back home to A?

A. If he did not have the intention to travel 77 km or more when he set out from his hometown, then he will not be a musaafir at point B. In this case he will also not be a musaafir at point C which is less than 77 km from point B where he was a muqeem (not a musaafir). If he sets out from point C with the intention of going back home which is 90 km. then he will be a musaafir along the entire journey back home. If his niyyat is only to break the journey at point B, then to proceed home, he will still be a musaafir.

Q. Can the son-in-law shake the hand of his mother-in-law?

A. He should not shake hands with his mother-in-law. Verbal Salaam is sufficient.

Q. What is the difference between Lillah and Sadqah?

A. 'Lillah' literally means 'For the sake of Allah'. Money given optionally to gain the pleasure of Allah Ta'ala is termed 'Lillah' in common parlance. It refers to optional forms of charity — charity which is not Waajib. There are two kinds of Sadqah. Waajib (Compulsory) Sadqah such as Zakaat, Fitrah, Kaffarah, Fidyah, etc. Such Sadqah may be given to only the Fuqara and Masaakeen. The second kind, optional Sadqah, and this is termed 'Lillaah'.

Q. What is the basis for the permissibility of Ta'weez?

A. The very same which is the basis for the permissibility of medicine. Whatever is the basis for the permissibility of medicine, is the basis for the permissibility of Ta'weez.

Q. You stated that occupational rental is not permissible. Please explain.

A. Rent is by agreement. According to the Shariah if there is no agreement, rent cannot be charged at a later date for occupation.

Q. In Vol. 17 No.3, The Majlis mentioned that if a wife absconds and thereafter has a child from an adulterous relationship while still in the Nikah of her husband, the child is legitimate and will inherit. Does the ruling apply even if there has been a

blood test to ascertain who the father is?

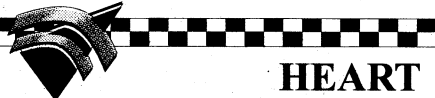
A. Blood tests are not evidence in an Islamic court of law. Regardless of the result of the paternity test, the Shariah's ruling remains unchanged.

Q. My bedroom has an ensuite consisting of a shower, bath and toilet. When entering, which dua should be recited?

A. Enter with the left foot and recite the dua which is recited when about to enter a toilet.

Q. I missed one raka't. By mistake I made both Salaams with the Imaam. Was Sajdah Sahw necessary for me?

A. Sajdah Sahw is necessary.



HEART HARDENERS

Hadhrat Faqeeh Abu Laith Samarqandi (rahmatullah alayh) said that four acts harden and corrode the heart:

- (1) Filling the stomach.
- (2) Forgetting sins committed in the past.
- (3) The company of evil persons.
- (4) Increasing worldly hopes.



Q. Please comment on the alleged 'terror-training camps' in Port Elizabeth.

A. Sinister drivel by sinister forces designed for sinister goals.

Q. A man bequeathed his house to his wife and the remaining assets are to be divided according to the Shariah. Is his will valid?

A. The bequest in favour of his wife is not valid. She does not inherit the house. The house belongs to all the heirs, including the wife. A bequest for an heir is not valid.

Q. An aged man's kidneys are severely damaged. A relative wishes to donate one of her kidneys for transplanting into him. Is it permissible?

A. It is not permissible to 'donate' any part of the body for any purpose whatsoever. Human organs may not be used for any purpose whatsoever. In the circumstances the only option is to make Sabr, Dua and continue with whatever medical treatment is available. Sickness is a trial and a purifier of sins.

Q. Before passing away a man, unbeknown to his sons, gifted the family house to his two daughters. The two sons are deprived. Is this will valid according to the Shariah?

A. The will is invalid. The 'gift' is also invalid. The house will be inherited by all the heirs of the deceased.

Q. In our place when people go for Hajj they recite the Athaan when they are about to leave their homes. They also recite Durood. Is this practice valid?

A. This custom is bid'ah. It is not permissible.

Q. Are we allowed to deal in shares on the stock exchange?

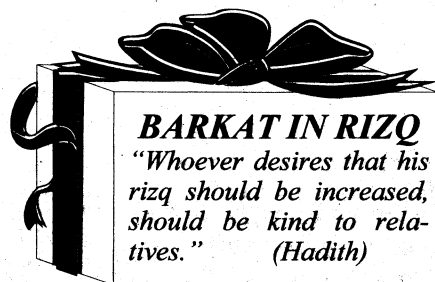
A. Shares are dealings of riba, hence not permissible.

Q. If professional carpet cleaners clean the carpets of a house which was formerly occupied by non-Muslims, how many times should the carpets be washed?

A. Even if there is no visible najaasat (impurity), the carpets should be washed three times. It is almost certain that the carpets were at some time soiled with najaasat.

Q. Consent was taken from the bride by the Wali in the presence of one witness. Later the Wali came with another witness and again took consent. Both witnesses were not present at the same time. Is this valid?

A. Even if there are no witnesses present, the consent given to the Wali is valid. Two male witnesses are necessary for the validity of the Nikah ceremony, not for the validity of consent of the bride.



Q. A father fixes a price for his house, say R60,000, and he instructs his children to sell it for this price to any family member who wishes to buy it after his death. The market value prevailing at that time should not be considered. Is this instruction of the father binding on all his children after his death?

A. The father's instruction is baseless. It is not binding on the children. After the father's death, the heirs may sell the property for any price they wish.

Q. Is it permissible for a man to remove hairs from his hands and chest?

A. It is permissible.

Q. Is it permissible for a lady to go to a gym which is owned by a Hindu woman? The gym is strictly for women. The owner has a small prayer section in the gym.

A. It is haram for women to go to a gym even if it is only for females. A woman who goes to a gym is a *maloonah* (cursed by Allah Ta'ala and His Malaai-kah).

Q. Is it permissible for a lady to wear a track pants and T-shirt to exercise?

A. It is haram for a woman to wear such lewd garments even in the privacy of her bedroom. Women who wear such haram garb will be resurrected naked on the Day of Qiyaamah.

Q. Qur'baani was Waajib on me for the past few years, but I did not make Qur'baani. How do I compensate?

A. Make Taubah and give in Sadqah the value of the animals for the number of years you had failed in your obligation. If, for example, you did not make Qur'baani for five years, then give in Sadqah to the poor the price of five goats/sheep.

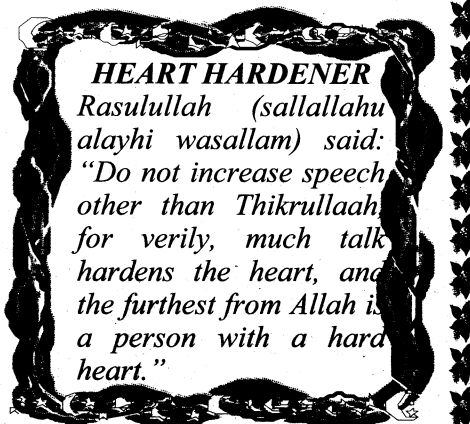
Q. Carbon dioxide derived from beer will now be used in soft drinks. What is the Shariah's ruling?

A. The Shariah's ruling is that all soft

drinks are not permissible whether the carbon dioxide is from beer or not, and whether the drinks contain this substance or not.

Q. Is it necessary for women to wear socks according to the Hanafi and Shaafi Math-habs when they are performing Salaat?

A. It is not necessary according to the Hanafi Math-hab. However, according to the Shaafi Math-hab it is necessary.



Q. My husband has a restaurant in which he sells both halaal and haraam food. He sells the haraam food to only non-Muslims. Is his income halaal?

A. The money he earns from the haraam food is haraam. If more than 50% of the total mixed income consists of haraam, the whole sum will be haraam. If less than 50% is haraam, the mixture of the money will not be haraam although severely contaminated and shorn of blessings (barkat). But it still remains incumbent to eliminate the haraam money by giving it to the poor without a niyyat of thawab. There are no rewards for haraam charity.

Q. Is it permissible to sleep with the legs in the direction of the Qiblah?

A. This position is disrespectful and is not permissible.

Q. What is the Shariah's ruling regarding the income acquired from amusement game-machines?

A. The income derived from such evil machines is haraam.

Q. Do we get the same reward of Tilaawat for reading the translation of the Qur'aan?

A. Reading a translation is not Tilaawat of the Qur'aan. The reward for reading the translation can never be equated to the thawab of Tilaawat. It is not permissible to substitute Tilaawat with reading a translation. Tilaawat on a daily basis is necessary otherwise the heart corrodes.

Q. If a person is performing Salaat directly behind one, is it permissible to get up and walk away while the musalli is engaged in Salaat?

A. Yes, it is permissible to walk away. Walking away is not crossing the path of the musalli which is forbidden.

Q. Since the wife is unable to fulfil the conjugal needs of her husband, is it a valid reason for him to marry a second wife? The wife refuses permission.

A. The permission of the wife is not a requisite for marrying again. Even if the wife is able to fulfil the husband's conjugal needs, he is fully within the rights granted him by the Shariah to marry again.

Questions and Answers

THE MAJLIS
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

Q. What is the Shariah's view regarding the fee which the Hajj Council (Sahuc) charges every prospective Hajee?

A. The fee charged is haraam. It is tantamount to usurpation. They pay themselves fat 'salaries' from the haraam funds they usurp from the Hujjaaj. It is the ingestion of haraam into the belly.

FRIEND AND BROTHER

"He who makes you aware of your faults is your brother. He who warns you of your sins, is your sincere friend."

(Yahya Bin Muaaz)

Q. My daughter-in-law has totally alienated my son from me. He has become so subservient to her that he fears visiting me. Although they live separately and lead their own lives, she prevents him from having any association with his own mother. I want to make a wasiyyat that when I die she should not attend my janaazah. She should not set foot in my house as long as I have not been buried. Is such a wasiyyat valid and binding?

A. Such a wasiyyat is neither valid nor binding. Forget about her callousness and make dua for their hidaayat. Your patience and resignation to the Will of Allah Ta'ala will pay high dividends in the Akhirah. Do not ruin the peace of your mind and the tranquillity of your heart by brooding on the shaitaaniyat of your son and his wife. They are Signs of Qiyaamah.

DISPLEASING THE MOTHER

Among the Signs of Qiyaamah mentioned by Rasulullah (sallallahu alayhi wasallam) are: "The husband will be subservient to the wife and insolently disobey his mother; he will draw his friend near and distance his father....."

Q. A woman who has befriended my wife makes a nuisance of herself. She often visits our home, sits for hours and pollutes the mind of my wife. I have noticed that my wife has become defiant since this friendship, and she also spends much time going to visit this 'friend' (fiend). Is it permissible for me to ban the fiendish woman from my home and to prohibit my wife from meeting her?

A. In fact it is Waajib on you to ban the fiendish and devilish woman from visiting your wife and it is Waajib to prevent your wife from this ruinous 'friendship'.

Q. A normal healthy person is a diabetic but not on insulin. It is controlled. He is employed with a full-time job but collects disability grant from the government. Is this permissible?

A. It is not permissible to acquire a grant by deception.

Q. My husband while giving me a kitchen allowance does not give me a personal allowance for my other needs. Once a year on Eid he gives me R300 or R400. He is extremely moody and hardly speaks to me. But with outsiders he is very friendly and jokes with them. Please comment in the light of the Shariah on his attitude.

A. Your husband should read our book, *The Pious Husband*. You are not alone in receiving this type of treatment. There no longer exists Taqwa (Allah's Fear) in husbands and even in wives. The new brand molvis and sheikhs have trampled Taqwa underfoot. The error of husbands is quite manifest. He should give you an allowance for your personal needs. The kitchen expenses are not his only obligation. In fact, a large slice of the kitchen expenses is ingested by him. Due to lack of Taqwa, husbands do not understand or do not care about their obligations. What else other than Sabr is available? The rewards of Sabr are immense. It should not be viewed with disdain.

Q. Can a Hanafi perform Asr Salaat when it is Asr for Shaafis, but still Zuhr for Hanafis?

A. The Hanafi may not perform Asr when it is still Zuhr time for him.

Q. Is it Sunnat to ask someone to make Istikhaarah on one's behalf?

A. This is not Sunnat. There is no such practice. Every person should make Istikhaarah himself/herself.

Q. An Apa approached me to teach at a Maktab where she is teaching. There are also Maulanas teaching at the Maktab. What is your advice? Should I accept the post?

A. If there are males teaching at the Maktab, do not accept the offer. There is no true purdah nowadays. Unsavory things happen at institutions where Apas and Maulanas are teaching. Shame has departed and there is no longer any understanding of the meaning of Taqwa and honour. Initiate your own small Maktab in your own house. You will gain more thawaab with hardly any headaches.

Q. Party A buys 10% of an asset and party B buys 90% of the same asset, and at the time of the sale it is agreed that A will start buying B's share at a fixed price from the first month after the finalization of the transaction. Party A will buy the asset over a maximum period of 5 years. The fixed price stated in the agreement will be valid for 12 months. Thereafter party B will review the selling price of his share, and party A will pay the new price. Is this deal permissible?

A. The deal is *baatil* and not permissible. Only the first part will be permissible if all the corrupt conditions are expunged. The condition of A buying B's share attached to the initial sale corrupts the whole transaction. It is not permissible to transact such a deal.

Q. May I enumerate the 2 Sunnat raka'ats of Maghrib as Salaatul Awwaabeen and perform another 4 raka'ats to make it 6 raka'ats Awwaabeen?

A. Salaatul Awwaabeen is up to 20 raka'ats. The two Sunnatul Muakkadah raka'ats of Maghrib are excluded from

Awwaabeen.

TAFWEEDHUT TALAAQ

Tafweedhut Talaaq is the delegation by the husband of the right to issue Talaaq. The man either prior to Nikah or after Nikah delegates the right to issue Talaaq to someone. When the one who has been authorized to issue Talaaq, on the request of the wife issues a Talaaq it will be valid and she will be released from the Nikah. This right could also be delegated to the wife although it is unwise to do so. The right should be delegated to a responsible person who understands the implications and consequences of Talaaq.

FOREIGNERS

Due to the callousness of many foreigners who marry local females, it is wise and in their own interests for women to insist that their future husbands sign a *Tafweedhut Talaaq* form. There are many cases of foreigners who married cheaply here and after a short while they simply deserted their wives without giving them Talaaq. This creates difficulties and complication. Annulment is a difficult and lengthy process.

If the foreigner is not prepared to sign the document, his marriage proposal should be rejected. While there are exceptions, most of them are callous, opportunists and have absolutely no understanding of the Deen. Armed with a *Tafweedh* document, the wife can save herself from much misery and grief when the unscrupulous man absconds.

Q. A Muslim girl has joined a Satanist cult. Does she remain a Muslim although she practises the rituals of Satanism?

A. The answer is obvious. How can a Satanist ever be a Muslim? Shaitaan is not a Muslim. The girl has become a murtaddah (renegade).

Q. A man flirts with his brother's wife. If the husband bans his brother from his house, will it be said that he is guilty of severing family ties?

A. In fact it is Waajib for the husband to ban his brother from his house. Even if ties flounder due to the evil of his brother, the husband will not be guilty of breaking family ties. There is valid justification for severing ties with such a treacherous brother.

Q. A Masboq in error began making Salaam with the Imaam. Before the Imaam completed the first Salaam, the Masboq realizing his error stood up. Is Sajdah Waajib in this case?

A. If the Masboq stood up by the time the Imaam said the *meem* of the word *As-Salaam*, not thereafter, then Sajdah Sahw is not Waajib.

(Masboq is one who joined the Jamaa't after having missed one or more raka'ats.)

Q. A late-comer seeing the Imaam in Ruku', went into Ruku' while reciting Takbeer. He did not stand at all. Did he obtain the raka't.

A. In fact, his whole Salaat is invalid.

It is necessary to recite Takbeer Tahrimah in Qiyaam, not in Ruku'.

Q. Should the Masboq follow the Imaam in Sajdah Sahw?

A. The Masboq has to follow the Imaam in Sajdah Sahw, not in the Salaam which precedes the Sajdah. However, if in error he also made one Salaam, his Salaat remains valid.

Q. Some people perform the two raka'ats Nafl after the Witr while sitting. They believe that it is Sunnat to sit and perform these two raka'ats.

A. When Nafl Salaat is performed sitting without valid reason the thawaab is reduced by 50%. This applies to the two raka'ats after the Witr as well. One should not unnecessarily sit when performing these two raka'ats.

Q. After completing Attahiyaat in Qa'dah Akheerah (the Last Sitting), a Muqtadi for some valid reason made Salaam before the Imaam and went away. Is his Salaat valid?

A. Although it is Makrooh to do so, his Salaat is valid.

Q. Is Eid Salaat valid on board a sailing ship in mid-ocean?

A. The conditions necessary for the validity of Jumuah Salaat apply also to Eid Salaat. Eid Salaat is not valid on a sailing ship.

Q. Is it permissible to perform Janaazah Salaat inside the Eidgah?

A. Yes, it is permissible.

Q. Are the results of a post-mortem regarded as evidence in the Shariah for court purposes?

A. Such results are not evidence in an Islamic court of law.

Q. Some people take the Qur'aan Shareef to the Qabrastaan to recite. Is it permissible?

A. The Qur'aan Shareef should not be taken to the Qabrastaan (graveyard). The Tilawat in the Qabrastaan should be from memory.

Q. Non-Muslim robbers shot and robbed a Muslim businessman. Is the murdered man a shaheed? Do the rules of a Shaheed apply to him?

A. The murdered Muslim is a Shaheed. All the rules applicable to a Shaheed apply to him. He will not be given ghushl nor will his clothes be removed from his body.

Q. In Janaazah Salaat if the Imaam by mistake recites five Takbeers, instead of four, what should the muqtadis do?

A. The Muqtadis should not follow the Imaam in the 5th Takbir. They should wait until he makes Salaam, then join in the Salaam.

Q. Some people made Salaam in Janaazah Salaat after the fourth Takbeer whereas the Imaam in error made Salaam after the 5th Takbeer. Is the Salaat of those who made Salaam after four Takbeers valid?

A. Their Salaat is valid.

Q. A man made Nazr (took a Vow) that he would keep one month Roza (Fast) if a certain dua of his is accepted. His wish was fulfilled. Does he have to fast the whole month day after day, or could he spread the 30 days fasting over a few months?

A. It is incumbent to fast a full month in one stretch. The fast may not be spread over a few months.

Questions and Answers

THE MAJLIS
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

Q. A donor gave a few post-dated cheques for a Musjid construction. For some unknown reason he stopped payment and has not paid the outstanding promised amounts. Is this a debt on him?

A. It is not a debt on him. If he has a valid reason for refusing to honour the promise, then he is not blameworthy. If he violates his promise without valid reason, and withholds to make the promised contribution merely on account of niggardliness, then he is guilty of sinning. But payment cannot be demanded from him.

THE BOUNTY OF GRIEF

"When Allah loves His servant, He increases his sorrow by engendering in him the remembrance of the Akhirah and (the understanding) of his deficiencies regarding his Deeni affairs, and his weakness in obeying His Rabb."

(Fudhail Bin Iyaadh)

Q. A woman married her step-uncle — her stepmother's brother. Is this Nikah valid?

A. The Nikah is valid. This man is not her uncle. He is the brother of her father's second wife.

Q. Two years after marriage and the birth of a child the couple discovered that they had been breast-fed by the same woman when they were infants. What is the fatwa?

A. The Nikah is not valid. They have to immediately separate. The man should verbally say: 'I have ended the husband-wife relationship.' The child will be legitimate.

Q. A man divorced his wife before consummation of the marriage. A few days after the Nikah, he divorced her while she was still at her parents' home. Some time thereafter, this same man intends to get married to the girl's mother. Seeing that the marriage was never consummated, will the marriage be valid?

A. Regardless of the fact that the marriage was not consummated, Nikah with the woman is not permissible. The girl's mother became his mother-in-law by virtue of the Nikah with her daughter. Nikah with this woman will not be valid.

Q. After writing out three divorces for his wife, the husband changed his mind and tore up the letter. He did not give it to her. What is the Shariah's ruling?

A. All three Talaqs are effective. The validity of the Talaqs was not negated by tearing up the letter. Once three Talaqs are issued whether verbally or in writing, the Talaqs take immediate effect. The marriage has finally and irrevocably ended.

Q. A husband applied to the court for cancellation of his civil marriage. His intention for making the application was to have the community of property cancelled to enable him to draw up an Islamic will.

Some Ulama say that the 'divorce' decree issued by the court is a valid Talaq. Please comment.

A. The 'divorce' decree issued by a secular court is never Talaq. It has absolutely no effect on the Nikah. A non-Muslim court or even a Muslim secular court which does not decide issues in terms of the Shariah has no jurisdiction over a Muslim.

Q. The husband gave his wife one Talaq Baa-in. After her iddat she married another man who divorced her after some years. This woman has reconciled with her first husband and they again entered into Nikah. Does this man have the right of two or three Talaqs? Will the first Talaq still be taken into consideration?

A. The first Talaq falls away. Since he married her after she was married to another man, the right of three Talaqs returns to him. If she had married him without having first married another man, then her husband would have had the right of issuing two Talaqs, not three.

Q. People take oaths by the Qur'aan. Are such oaths valid?

A. Although it is not permissible to take an oath by the Qur'aan, nevertheless, the oath is valid.

YOUR PARENTS

Allah Ta'ala revealed to Hadhrat Nabi Musaa (alayhis salaam):

"O Musaa! I command you with obedience and kindness to your parents. I shall then be your Friend in this world, your Comforter in the grave, merciful to you in the Hereafter, a Guide to you on the Siraat and we shall mutually speak to each other in Jannat."

Q. If a non-Muslim invites a Muslim neighbour/friend to participate in a wedding function, will it be permissible to attend?

A. Some things are as clear as daylight. The fatwa of the Ulama is not even necessary for understanding the ruling of the Shariah, hence Rasulullah (sallallahu alayhi wasallam) said: "Seek a fatwa from your heart." The conscience of a Mu'min is a great guide and a mufti for the sincere searcher of the Truth. Surely you must be aware of all the haraam acts which accompany the wedding functions of non-Muslims. It is superfluous to even mention the haraam things associated with such weddings. How could you ever have any doubts about the prohibition of attending the wedding functions of non-Muslims? In fact, in this age it is not permissible to attend the wedding functions of even Muslims.

Q. Is it permissible to return someone's Salaam by saying: 'Wa Alai-kumus Salaam wa rahmatullahi wa barakaatuhu wa maghfiratuhu'?

A. The responding Salaam should end

on 'Wa Barakaatuhu'. Although there is a narration mentioning 'Wa Maghfiratuhu' as well, nevertheless, Hadhrat Ibn Abbaas (radhiyallahu anhu) understood the method of Salaam better than us all. He said: "Everything has its limit. The limit of Salaam is 'Wa Barakaatuhu'."

Q. Is it permissible for me to embroider a dress which a woman will be wearing to a wedding?

A. Since it is known what takes place at these wedding functions it is not permissible to sew or embroider a dress for such haraam wedding functions. The Qur'aan Shareef states: "Do not aid one another in sin and transgression."

Q. Are there any duas to be recited while making ghusl?

A. During ghusl nothing should be recited.

Q. The Muath-thin recited: 'Ash-hadu anna Muhammadur' instead of 'Ash-hadu anna Muhammadar'. Was he supposed to have repeated the Athaan?

A. Although he had recited incorrectly, the error does not necessitate repetition of the Athaan.

Q. When the official Muath-thin is sometimes absent, then two of the musallis usually argue over the Athaan. Each of them wants to give the Athaan. This has led to so much ill-feeling that they do not even greet nor stand next to each other in the saff. What advice can you offer the trustees of the Musjid?

A. Prevent both from reciting the Athaan. Someone else who is more responsible and intelligent should give the Athaan.

Q. If the musalli forgets to sit in Tashahhud in the second raka't of a four raka't Nafl Salaat, what should he do?

A. As long as he did not complete the third raka't with Sajdah, he should sit down and recite Attahiyaat, then rise to complete the Salaat by performing the third and fourth raka't. Sajdah Sahw should also be performed. If he completed the third raka't with Sajdah, then he should perform another one raka't, and also make Sajdah Sahw. In this case two raka'ts will be valid.

Q. If non-Muslim relatives of a Muslim mayyit wish to enter the room where the mayyit is lying after ghusl and kafan, should they be allowed?

A. It is not permissible to allow them into the presence of the mayyit.

Q. If one doubts in the number of Sajdahs made, e.g. whether one, two or three Sajdahs were made, should Sajdah Sahw be made?

A. In this case one more Sajdah should be made. In addition Sajdah Sahw should also be made.

Q. A large sum of interest money has accumulated in a trust fund. Is it permissible to invest the interest in any halaal trade with the intention of contributing all the profit to the poor and other charities?

A. Interest is filthy money. The Ahaadith state with clarity and emphasis that Allah Ta'ala does not accept haraam money for his Deeni works. Charity given with haraam money is like washing garments with

urine. While the urine will remove the physical stains, it increases the najasat of the garments. Allah's Wrath descends on a person who uses haraam money for charity. Operating a business with such najis and haraam money as interest is not acceptable and not permissible. It is only the fadhil (grace and kindness) of Allah Ta'ala that He has opened an avenue for the elimination of such haraam wealth whose rightful owners cannot be traced. If the rightful owners are traceable, the money has to be restored to them. If untraceable, then the Shariah allows the haraam money to be given to the Fuqara and Masaakeen or to be utilized in warding off zulm (injustice/oppression/cruelty/torture and the like). Thus, interest money should be eliminated from one's possession with swiftness and without any intention of gaining reward. The filth should not be multiplied like a hydra's head.

There is no need to wonder how the filth of interest and other haraam monies become lawful for the Fuqara and Masaakeen despite the Ahaadith which prohibit charity with haraam. Firstly, the haraam money is not given with the niyyat of charity. Intention is of vital importance. The niyyat here is the elimination of the haraam money. Secondly, the process of elimination is by the command of the Shariah. Hence, our reasoning has to be set aside. Reason may not be presented in conflict with the Shariah. Thirdly, by command of the Shariah a conversion of the money occurs when it is assigned into the ownership of the Fuqara and Masaakeen in the same way as Zakaat is converted when the poor takes possession of it. Rasulullah (sallallahu alayhi wasallam) described Zakaat as Ausaakhun Naas, i.e. the 'filth of people'. It is for this reason that Zakaat is not lawful for the Nabi nor for his descendants. However, once the Zakaat has been given to a Faqeer, then it becomes lawful for the Nabi and his descendants to accept the gift or the food which the faqeer gives from the Zakaat money which he had accepted. In the possession of the faqeer, the Zakaat loses its attribute of Ausaakhun Naas. In short, we have to submit to the Shariah regardless of our inability to comprehend the rationale underlying the Ahkaam (Divine Laws).

GROUND FOR ANNULMENT

Q. What are the grounds for obtaining annulment of the Nikah. Many wives suffer under the yoke of unscrupulous husbands who treat them worse than even their maids. In fact they respect their maids and some even have adulterous affairs with them. Please explain this issue and give some direction how to go about gaining annulment when the marriage has irretrievably broken down and the husband retains his wife in his Nikah only to spite her and make her suffer. Allah will reward you.

(Continued on page 12)

HADHRAT RABEEAH BIN Aamir (radhiyallahu anhu) was sent as an emissary to the camp of the Christian army of Heraculus, the emperor of the Eastern Roman empire. The emperor had sent with the army a priest, called Saeelah who was an expert of the Christian Scripture and a good debater. In the Christian camp, the commander, Jarjees requested Saeelah to engage Hadhrat Aamir in a religious discussion.

Saeelah: "O my Arab brother! It is recorded in our Scripture that Allah will raise an Arab Nabi in the Quraish tribe from the clan of Banu Hashim. A sign of his prophethood will be that Allah will call him to the heavens. Did such an event happen to your Nabi?"

Hadhrat Aamir: Yes, Allah Ta'ala called our Nabi to the heavens. The Qur'aan states in this regard: "Glory unto Allah Who took His slave by the

RABEEAH AND THE PRIEST

night journey from Musjidul Haraam to Musjidul Aqsa whose surroundings We have blessed."

Saeelah: It is stated in our Scripture that a month of fasting will be ordained on that Nabi and his Ummah. The name of that month will be Ramadhaan.

Hadhrat Aamir: It is correct. The Qur'aan says: "The month of Ramadhaan in which was revealed the Qur'aan." It is also mentioned: "Fasting has been decreed for you as it was decreed for those before you."

Saeelah: "It is written in our Scripture that a person of his Ummah will be rewarded tenfold for a single good act, but only one deed will be recorded if he

commits evil."

Hadhrat Aamir: This is mentioned in our Kitaab as follows: "Whoever does a good deed, for him (will be recorded) ten deeds like it. Whoever commits an evil, will not be punished, but for one deed."

Saeelah: "It is recorded in our Scripture that Allah will command his Ummah to recite salutations on him."

Hadhrat Aamir: In this regard the Qur'aan says: "Verily, Allah and His Angels send salutations on the Nabi. O Believers! Recite salutations on him."

Saeelah, the priest was astonished at the answers. Addressing the commander

of the army, the priest said: "The truth is with these people."

The commander of the Christian army overcome with wrath drew his sword and was about to strike Hadhrat Aamir (radhiyallahu anhu), but the Sa-haabi was alert. With one blow of his sword, Jarjees fell to the ground. The Romans swooped on Hadhrat Aamir who valiantly defended and loudly proclaimed the slogan of Jihad which the nearby Muslim army heard. Hadhrat Yazeed Bin Abi Sufyaan (radhiyallahu anhu), the commander of the Muslim army understood that the Christians had committed treachery. He immediately ordered a full-scale attack.

The historian, Waaqidi, narrating the events of this battle, said that not one of the 8,000 Christians escaped. Every one was put to the sword on that day. It was a glorious victory for the Muslim army which consisted of 2,000 Mujahideen.

SELLING FLOWERS

QUESTION

I am a florist. Is it permissible to take orders for weddings, parties, anniversaries, valentine's day, funerals, etc.?

ANSWER

Selling flowers is permissible just as it is permissible to sell grapes, cloth, sugar, knives and numerous other items which are used for halaal as well as sinful and haraam activities. If the only use of an item is in sin, vice and evil, then it will be haraam to sell such an item even if the intention of the buyer is unknown and even if the buyer does not state the reason for buying. For example, televisions. Since pictures of animate objects is inseparable from television, dealing in it is haraam. On the other hand, the functioning of a radio is not dependent on pictures. It can be used for lawful and unlawful purposes. Thus to sell radios is permissible. The sin of misuse is on the buyer.

If it is known that the product will be used for haraam activity, then it will be haraam to sell it even if it is a halaal item, e.g. grapes. It is not permissible to sell grapes to a winery. It is not permissible for a farmer to even grow grapes to supply a winery. But if a manufacturer of wine comes to a Muslim's market and buys all his grapes, then it will be permissible for the Muslim to sell him the grapes because he had no intention to sell grapes for making wine and also he did not expect the winery to buy his grapes. But to take an order from a winery for grapes, is not permissible. The buyer who buys grapes at the market from the general stock, in this case, is just as all usual clients are, who walk into the shop and buy.

These same principles govern the selling of flowers. If anyone comes into your shop and buys flowers for whatever purpose, it is permissible to sell to him/her. But it will not be permissible to take an order for making flower arrangements for specific haraam purposes. It is sinful to aid and abet in sin. The Qur'aan Majeed forbids this. Thus Allah Ta'ala states: "Do not aid one another in sin and transgression."



On the basis of the foregoing rules of the Shariah, the ruling for the specific acts mentioned by you are as follows:

(1) If a Muslim places an order for flower arrangement for a wedding in a hall or at any place where un-Islamic activities such as intermingling of sexes will take place, then it will not be permissible for you to take such an order. But if the same Muslim steps into your shop and selects flowers from your general stock, it will be permissible to sell to him/her. But it is not permissible to take an order for this specific purpose. If a non-Muslim orders flowers for a wedding, it will be permissible to take his/her order. Non-Muslims are not bound by the laws of the Shariah.

(2) If Muslims buy flowers for Eid occasions, it will be permissible to sell to them. But it is not permissible to take orders for making any specific flower arrangement because there is no flower-custom in Islam for Eid. But they may come and buy flowers. It is permissible to adorn one's home with flowers.

(3) It is permissible to sell flowers and make flower-arrangements only for non-Muslims for their occasions of mother's day, etc. But it is not permissible to do so for Muslims. But if a Muslim steps into your shop and buys flowers from your general stock for mother's day, then he/she is guilty of the sin of misuse, not you.

(4) It is not permissible to take orders specifically for valentine's day, whether the clients are Muslims or non-Muslim since this is a day of zina.

(5) Flower orders may be taken from only non-Muslims for birthdays and parties, not from Muslims.

(6) Flower orders for anniversaries and funerals may be taken from only non-Muslims, not from Muslims. It is bid'ah for Muslims to place flowers on the quboor.

(7) Flower orders may be taken from both Muslims and non-Muslims for occasions of illness and hospitals. Since the aim is to cheer up the patients, this is permissible.

(8) Flower orders may be taken if the customer does not specify the reason. He/she simply orders flowers and does not state the purpose. It is then permissible.

"ST. VALENTINE'S DAY" -- THE DAY OF ZINA

OF ALL THE kuffaar days of festival and money-making such as Christmas day, mother's day, father's day, ghost's day, shaitaan's day, etc., the worst and most immoral is the festival day called St. Valentine's Day. It is the most immoral occasion because it is a festival of zina (fornication) from beginning to end – in idea, words and actions. The very conception of this occasion is deification and idolization of zina.

In addition to this accursed festival of zina being an act of *fisq* and *fujoor*, it is an act of *kufir*. Believing haraam to be halaal is *kufir* which eliminates Imaan. The basis and the edifice of this immoral kuffaar festival day which has been given greater impetus by its commercialisation, are the promotion of zina of the heart, zina of the mind, zina of the tongue, zina of the eyes, zina of the hands, zina of the legs and even the ultimate act of actual fornication/adultery.

The most lamentable development of this festival of zina in regard to Muslims is the degree of Muslim indulgence in it. Muslims flagrantly participate in the zina acts and paraphernalia of this satanic festival as if it is a 'blessed' occasion permitted by Islam. The wide-scale participation in this day of zina has so thoroughly desensitised the Imaani conscience of Muslims that even the learned ones who are supposed to guide the community have grown accustomed to it. Parents observe and allow their children at secular schools to totally immerse themselves in the satanic aura and effects of the zina culture of this particular day of fornication.

It is indeed lamentable in this era to explain to Muslims, in an attempt to make them understand that Islam does not permit zina in any form whatsoever. Many Muslims who have completely lost their Imaani bearings regard this day of zina to be a day of 'innocent' and light-hearted 'fun'. Zina has now become acceptable to numerous Muslims. While modernist Muslims still have some, not much, inhibition for the actual act of zina (fornication / adultery), they have no qualms and no reservations

about the multitude of introductory stepping stones which lead to zina proper. Yet the Qur'aan Majeed prohibits, not only zina but all acts leading to zina. Thus the Qur'aan Shareef warns: "Do not approach zina". The approaches of zina which are all haraam, are all such acts which have the potential of inciting sexual passion. Thus, intermingling of sexes, speaking to the opposite sex, looking at the opposite sex, solitude with the opposite sex, saying even *Assalamu Alaikum* to the opposite sex, thinking or fantasizing of the opposite sex, lustful communication with the opposite sex, be it by letter, phone, etc., and every act which incites sexual passion and inclines one to the opposite sex are all described as the 'approaches of zina' which the Qur'aan declares haraam. In fact a woman applying perfume and passing in proximity of males is termed an adulteress in the Hadith. Similarly, a man who intentionally derives sexual pleasure from the putrid zina 'fragrance' of a perfumed woman passing by him commits zina of the nose and of the heart.

Despite all strictures of the Shariah on every shadow of zina, it has become difficult for even supposedly practising Muslims to understand the villainy, immorality and zina of the shaitaani St. Valentine's Day.

The satanic zina cards and other trimmings and trappings associated with this day of fornication on which large sums of money are squandered down the drain are the prime approach to the avenue zina on this haraam immoral festival day. The occasion is utilized to foster zina relationships. People – Muslims – are becoming increasingly brazen and flagrant in their exhibition of acts of zina. Added to the indulgence in zina of a variety of kinds, is the added *hurmat* (prohibition) of *Tashabbuh Bil Kuffaar* (Emulating the Kuffaar). This factor by itself prohibits participation in this evil occasion. Even if it be assumed that the occasion is devoid of zina. It is haraam to imitate the festivals and superfluous acts, practices and customs of the kuffaar. Rasulullah (sallallahu alayhi wasal-

(Continued on page 7)

QUESTION: We took a loan from Albaraka Bank. The loan amount was R660,000 which was payable over ten years as follows:

Loan amount	R 660,000
Albaraka's profit	870,600
Contingency sum for the Registration of a bond	307,000
	R 1 837,600

The Agreement is called 'Murabaha Instalment Agreement'. According to the Agreement, Albaraka sold stock and equipment to us for the amount of R660,000. The assets belonged to us and were in our shop before we took the loan. In terms of the Agreement we, the owners of the stock and equipment became Albaraka's agent who purchased the goods from the 'Supplier'. The agent who is also the supplier of the goods took possession of the goods from himself on behalf of Albaraka Bank who resold the Goods to us. From the inception there was no other party involved. The Supplier, the Agent and the Purchaser are in fact the same person. Albaraka technically bought our goods from us, then technically resold it to us at the profit mentioned above. Is this Murabahah Sale compliant with the Shariah? A copy of the Agreement is sent herewith.

ANSWER: Ten years after you entered into the haraam riba deal with the riba Bank, you seek a fatwa. After a whole decade of paying a huge sum as interest, you ask whether the Agreement was compliant with the Shariah. It was your Waajib duty to have sought a fatwa before embarking on the haraam

riba deal.

There is absolutely no doubt that the deal was a riba transaction. It was unadulterated riba. According to the Shariah the fictitious sale transaction between Albaraka and yourselves is described as Bay'ut Taljiah which is haraam. Bay'ut Taljiah is a simulated 'sale'. It is outwardly presented as a sale transaction while there is no intention of sale. The objective of the fiction is to present a subterfuge for interest – to legalize riba.

This type of haraam misdeed also comes within the purview of Bay'ul Eenah which Rasulullah (sallallahu alayhi wasallam) castigated harshly, and which he enumerated among the signs of Qiyaamah. These so-called 'Islamic' banks which wallow in riba are giving practical expression to the prediction of Rasulullah (sallallahu alayhi wasallam). The haraam Bay'ul Eenah as a Sign of Qiyaamah is remarkably conspicuous in the dealings of Albaraka Bank as well as in other banks of the same ilk, namely, the so-called 'Islamic' banks.

There are many types of Bay'ul Eenah. One example is the deal between yourselves and Albaraka Bank. It is a transaction in which there is no intention to buy and sell. It is a haraam ruse by which a person 'sells' his asset to another person. The 'buyer', then 'resells' the asset for a higher price to the actual owner. The objective is only to circumvent riba. But Allah Ta'ala is

UNADULTERATED RIBA OF ALBARAKA BANK

aware of the evil intention lurking in the hearts of the devourers of riba.

Regarding this type of skulduggery, technical trickery and fraud, Hakimul Ummat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) states in his Imdaadul Fataawa, page 36, Vol. 3: "Two persons for some reason profess the enactment of a sale while the intention is not a sale. Such a sale does not have the consequence of mielk (ownership). When despite Ijaab and Qubool taking place ownership does not take effect due to there being no such intention, then how can the commodity become the property of the (simulated) buyer when even Ijaab and Qubool did not take place? Neither is there the intention to sell nor to buy."

The Agreement is not a valid sale transaction in the Shariah. It is a promise encumbered with a number of haraam conditions – riba and faasid terms. Commenting on a similar transaction, Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) said: "This is only a promise which is not an enforceable transaction. If Amr (the prospective buyer) refuses to purchase the goods even after Zaid (with whom the agreement was made) has purchased the goods, then Zaid has no right whatsoever of compelling Amr to purchase the goods which Zaid had bought (on

his request). Thus, if it is the norm that Amr is under compulsion to proceed with the deal, then this transaction is haraam." (Imdaadul Fataawa, page 40, Vol.3)

This type of transaction also comes within the purview of Bay'ul Mudhtarr which is a transaction into which a person is driven by difficult circumstances. Financial circumstances constrained the so-called purchaser to seek a loan. He had no intention of selling his stock and equipment. His aim was only to seek a loan. Albaraka had no intention of purchasing the goods from the one who sought the loan. This type of sale is faasid and haraam.

From all angles the transaction was a loan on which riba was paid. The Bank is obliged to refund every cent it had acquired in this haraam manner. It is entitled to only the principal loan amount of R660,000. "And if you repent, then for you is the capital amounts of your wealth..."

(Surah Baqara)

"O People of Imaan! Fear Allah and shun what remains of riba if you indeed are Mu'mineen." (Aayat 278, Surah Baqarah). "And if you do not do so, then take notice of war from Allah and His Rasool..."

(Aayat 279, Surah Baqarah)

"Why do the Rabbaaniyoon (Saints of Bani Israaeel) and the Ahbaar (Ulama of Bani Israaeel) not prohibit them from their evil speech and consumption of haraam?"

(Aayat 63, Surah Maa-idah)

"O People of Imaan! Verily, numerous among the Ahbaar (Ulama of the Ahle-e-Kitaab) and Ruhbaan (monks and priests of the Ahl-e-Kitaab) devour the wealth of people by means of falsehood, and they prevent (the masses) from the Path of Allah."

(Aayat 34, Surah Taubah)

Commenting on this verse, Hadhrat Mufti Muhammad Shafi (rahmatullah alayh) states in Tafseer Ma-aariful

THEIR ULAMA DEVOUR HARAAM

Qur'aan: "They would consume the money of the people in unlawful ways. Sometimes they would in lieu of money issue fatwas in conflict with the Tau-rah. Sometimes they would conceal the laws of Allah Ta'ala, and they would create confusion with ambiguous statements.....The disease of greed for money constrained the Ulama and Mashaaikh of the Yahood and Nasaara to issue baseless (baatil) fatwas."

This evil malady has overtaken the Ulama and Mashaaikh of this Ummah as well. In lieu of monetary remuneration the Ulama of the so-called Shariah boards of the so-called 'Islamic' banks

issue fatwas of permissibility on a wholesale scale. The banks pay the molvis and sheikhs of the shariah boards to delve into the kutub of the different Math-habs and to mangle and mutilate the Ahkaam in order to produce 'shariah-compliant' financial products. But while the shariah boards endeavour their utmost to depict their haraam fatwas of permissibility in the colours of the Shariah, the pulverizing and pervading stench of riba cannot be transformed into fragrance. The haraam riba cannot be concealed under the transparent veneer of fatwas of permissibility issued by the Ulama-e-Soo' who sit on the shariah boards of the riba institutions.

Worse than the operators of the 'Islamic' banks in the perpetration of haraam are the evil scholars (molvis and sheikhs) who have sold and betrayed the Deen for a miserable pittance. While the Qur'aan luridly calls on them: "Do not sell My laws for a miserable price", they for a few rands and dollars churn out verdicts of permissibility for riba products, and they mutilate and conceal the Haqq of the Shariah in exactly the same manner as the Ulama and Mashaaikh of the Yahood and Nasaara had perpetrated.

The verses castigating the rabbis, priests and monks of the Yahood and Nasaara for their despicable profession of trading the laws of Allah for a miserable price, apply today to the Ulama-e-Soo' who sit on the 'shariah' boards of the riba banks and who operate the immoral satanic so-called 'Islamic' radio stations.

"ST. VALENTINE'S DAY" -- THE DAY OF ZINA

(Continued from page 6)

lam) said: "Whoever emulates a people, he is of them."

The contact with the opposite sex becomes more brazen on this shaitaani day. In fact, there is no tinge of conscience, no vestige of fear for Allah Ta'ala and no regard whatsoever for Islamic norm and culture to deter the fussaag perpetrators of acts of zina on this day of zina.

Even an ignorant Muslims needs no Qur'aanic aayat nor any hadith to understand the immorality of the zina day called St. Valentine's Day. There cannot be a Muslim – one who has even a flickering of Imaan in his/her heart – who fail to understand the prohibition and immorality of this immoral kuffaar festival. But desensitization of Imaan and total

abandonment of the whole Hijaab culture of Islam have eliminated every inhibition, hence the brazen and shameless indulgence in the zina activities of this evil festival.

When the moral condition of Muslims degenerate to such an evil ebb that vice and immorality – fisq, fujoor and zina – are flagrantly committed and even regarded as being acceptable, it reveals the signs of the impending universal (aam) punishment of Allah Ta'ala. The silent Ulama who condone with their silence and misunderstood hikmat (wisdom), all the acts of fisq and fujoor which have become rife in the community, should reflect of the Qur'aanic warning:

"Beware of a fitnah (punishment) which will not overtake only the transgressors among you."

INSURANCE

HARDLY ANY MUSLIM is unaware of the prohibition of insurance even if he indulges in this riba-qimaar product. Insurance is a fundamental constituent of AlBaraka Bank, Oasis and all similar 'Islamic' banks operating in accordance with the capitalist system. All Muslim-owned banks have incorporated insurance as a binding condition for granting loans, etc.

The insistence of these riba banks on insurance testifies to the scant regard they and their mercenary 'shariah' boards of ulama-e-soo' have for the Shariah. Their primary concern is to safeguard their monetary interests even at the cost of purchasing the Fire of Jahannum for themselves and their stupid clientele who invest with them. Every agreement of these haraam banks makes insurance mandatory. In its so-called 'Murabaha Agreement' which in reality is an agreement for payment of exorbitant riba on cash loans, Albaraka Bank stipulates the following condition: "The Purchaser shall maintain the Goods in good order and,.....if necessary and requested by the Seller (i.e. Albaraka Bank), insure the Goods to the satisfaction of and in a manner acceptable to the Seller." Without exception, all these riba so-called 'Islamic' banks insist on insurance rubber-stamped for permissibility by the ulama-e-soo' (evil scholars) of the 'shariah boards' of the capitalist riba banks.

THE SO-CALLED SHARIAH COMPLIANT EQUITY INVESTMENT FUNDS OF ALBARAKA AND OASIS BANKS

THE SO-CALLED SHARIAH COMPLIANT equity investment funds created by the capitalist institutions such as Albaraka Bank and Oasis are massive deceptions which mislead unwary and careless Muslims into the snares of Shaitaan. Riba is among the prime snares of Shaitaan, hence the Qur'aan Shareef states: "Those who devour riba (interest) do not stand except as stands one who has been driven to madness by the touch of Shaitaan. That is because they say: 'Verily, trade is like riba while Allah has made lawful trade and made haraam riba.'" (Aayat 275, Surah Baqarah)

By a variety of deceptive stratagems and with a misleading 'Islamically' sounding nomenclature for their riba products, these capitalist financial institutions embroil numerous Muslims in earning and devouring riba by advertising riba as 'trade'. The evil scholars of the 'shariah' boards affix their stamps of approval and issue licences for marketing the riba products of the capitalist banks.

'Equity' investment is investment in the stock exchanges of the world. Dealing in shares is haraam. We have explained the *hurmat* (prohibition) of dealing in shares on the stock exchange in our book: *Shares, Unit Trusts and the Shariah*. Copies are available. Investment in equities (shares) is not investment in valid *Shirkat* (Partnership) enterprises. In fact, Albaraka Bank has been constrained to concede that the joint stock company is not a *Shirkat* venture in terms of the Shariah. In its advertising brochure, Albaraka Bank concedes:

"Shariah scholars mentioned that the joint stock company is basically

different from the simple partnership. In a partnership contract the actions and dealings of each partner is (are!) attributed to each other by way of agency."

The difference between a Shar'i Partnership and the capitalist share enterprise (the joint stock company) is so clear that even the modernist 'shariah scholars' are compelled to acknowledge that investing in equity funds is not like investing in true halaal Partnership ventures. However, by means of baseless interpretation motivated by the inordinate greed for money, the mercenary 'shariah scholars' who sit on the haraam 'shariah boards' of the capitalist riba banks follow the path of deviation chalked out for them by the Ulama and Mashaaikh of Bani Israaeel who had interpolated and mutilated the Shariah of Taurah and the Injeel to fill their ravenous bellies with the Fire of Jahannum by making halaal the riba which Allah declared haraam.

Muslims should not allow themselves to be beguiled by the averments of altruism couched with flowery 'religious' terminology made by these capitalist riba institutions who are being licensed by the evil 'shariah' boards whose paymasters are these very institutions of riba. The conscience of the molvies, sheikhs and scholars manning these satanic boards has been desensitized and fossilized by ingesting into their bodies the riba-wages they earn

from the riba banks to produce 'jaaz' (lawful or 'shariah compliant') financial wares and products. For the sake of earning the lucrative haraam salaries which are paid to them from the riba funds of the banks, the mercenary scholars have become adept in the art of transformation of haraam into halaal thereby equating riba with trade by the trick of *Ta'weel Baatil* (False and baseless interpretation). On such spurious basis these mercenary scholars legalize clear-cut unadulterated riba. Albaraka's 'Murabaha' Instalment Sale example appearing in these pages, and Mufti Taqi's shameless legalization of interest on late payment with the designation of 'charity penalty', are but just two examples of the *najaasat* of Riba in which these 'Islamic' banks are mired.

It is essential that Muslims understand that Allah Ta'ala is the Sole *Raaziq* (Provider of sustenance), and that this *Rizq* (sustenance) is predetermined. Greed and indulgence in haraam trade practices will not increase our *Rizq*. Rasulullah (sallallahu alayhi wasallam) said: "*Rizq is sealed (predetermined) and the one of greed is deprived.*" In other words, all efforts expended in haraam ventures to increase capital, wealth or our *Rizq* are doomed to failure. It is not possible to increase our sealed *Rizq* by one cent. It therefore does not behove the Muslim who believes in the *Razzaqiyyat* (Providence) of Allah Ta'ala and in the

Accountability in His Court on *Qiyaamah* to display impatience and to diverge from the Straight and Honest Path of earning Halaal *Rizq*.

The Qur'aan Majeed states: "And whatever you give from riba to increase the wealth of people, (know) that there is no increase by Allah."

(Aayat 39, Surah Room)

The superficial gains of riba known under the subterfuge of 'dividends', 'profit', etc. yielded by the 'equity growth funds' of Albaraka, Oasis and similar other riba institutions, besides being shorn of *barkat* (blessings), will be snatched away right here on earth in a variety of divinely ordained ways, and ultimate disgrace is the punishment in the *Aakhirah* for indulgence in riba.

To invest in the 'equity growth funds' of Albaraka Bank, Oasis Bank and all capitalist banks is haraam. Investment in such ventures is to deal in Riba which is the lifeblood of the capitalist financial institutions. Nomenclature does not alter the reality of the capitalist nature of these banks.

Imaam Ghazaali said that if there ever would be 'trade' in Jahannum, it will be the trade of the banks (moneylenders).

"And there is not a living creature on earth, but its *Rizq* is the responsibility of Allah." (Aayat 6, Surah Hood)

The Mashaaikh say: "It is our responsibility to worship Him as He has commanded us, and it is His responsibility to feed us as He has promised us." The Muslim is never in need of the haraam riba 'dividends' offered by the riba 'equity growth funds' of Albaraka Bank and Oasis Bank.

THE 'ISLAMIC' OLYMPIAD OF ALBARAKA BANK

ALBARAKA BANK HAS invented a new gimmick to promote its riba 'Equity Fund'. In the bid to attract more investors it has fabricated an exercise it dubs 'Islamic Olympiad'. While all and sundry understand that capitalist banks have no relationship with the Deen and goals of altruism, we find Albaraka Bank shamelessly promoting its wares under Deeni guise. Thus, in its advertising pamphlet to attract high school children, Albaraka Bank states:

"The aim of the Olympiad is to assess the general knowledge of our youth regarding Deeni matters and at the same time instil in them a desire to expand their knowledge....The Olympiad takes the form of an hour long exam based on questions pertaining to Islam."

The very name 'Olympiad' is associated with Shaitaan and immorality. No one should be beguiled by this advertising stunt of Albaraka Bank. It is despicable to utilize the Deen for promoting the riba wares of a capitalist bank. The motive underlying the shaitaani 'Olympiad' is nothing other

(Continued on page 9)

THE SO-CALLED 'ISLAMIC' banks crave that people should consider them to be philanthropic institutions with altruistic goals. They hang the deceptive bait of *Qardh Hasan* or the Qur'aanic concept of 'Beautiful Loan'. But capitalist banks are the very antithesis of the concept of interest-free loans - the Qur'aanic *Qardh Hasan* which embodies three principles:

- Grant the hard-pressed debtor an extension of time without Mufti Taqi's riba penalty for late payments.
- Absolve the debtor of the debt
- Absolve part of the debt if the second option (above) is not or cannot be implemented.

The attitude of a bank which charges R1,177,600 interest on a loan of R660,00 is indeed the very opposite of what *Qardh Hasan* is. Giving free loans for the Pleasure of Allah Ta'ala does not form part of the capitalist riba banking system which is the basis of all the so-called 'Islamic' banks. To beguile people, a cosmetic 'charitable fund' has been created for receiving the interest which the banks charge on late-payment of instalments. Filthy interest money usurped from hard-pressed debtors is doled out in a haraam manner in the name of the lofty Qur'aanic concept of *Qardh Hasan* (Beautiful Loan). In its Interest Agreement, Albaraka Bank states: "In the event of the Purchaser

failing to make payment of any amount/s due and payable in terms of this agreement or any agreement, document or transaction related hereto by the due date/s of payment thereof, the Purchaser promises/undertakes and binds himself / itself to pay to the Bank a penalty/penalties within 30 days of the date of default....."

"Any penalty / penalties paid by the Purchaser may only be used for charitable purposes, including the granting of Qardan Hasana (sic) loans for humanitarian, welfare and educational

Al-Baraka's Haraam Qardh Hasan Fund

purposes, by the Bank and the Purchaser hereby authorizes and empowers the Bank to use its discretion in the manner and for the charitable purpose for which such penalty/penalties is/are used."

For the Pleasure of Allah, Albaraka has available only haraam money which it acquires in haraam methods from hard-pressed debtors. Hadhrat Abdullah Bin Mas'ood (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said that the charity a person gives from haraam wealth will not be accepted. Such 'charity' is devoid of blessings. On the contrary it invokes the Wrath of Allah Ta'ala. The supposed 'qardh hasan' which Albaraka gives from the money which belongs to others - from the

money it acquires by *zulm* by means of extracting riba, cannot be described as *Qardh Hasan*. The Beautiful Loan which the Qur'aan Majeed lauds, refers to pure, wholesome and halaal wealth which the owner himself gives wholeheartedly in the Path of Allah exclusively to gain His Pleasure and reward in the Hereafter. There is no other motive underlying it, least of all the corrupt and despicable practice with which the riba banks encumber the haraam money.

According to the Shariah the usurped 'penalties' remain the property of their owners. It is haraam to use

it for charity or for any purpose whatsoever. Allah is not in need of 'charity' given with money extracted by *zulm*. It is Waajib to return it to the owner. The attitude of the molvis of the bank's 'shariah' board is truly lamentable. They lack the basic understanding of the meaning of *Qardh Hasan*. They have miserably failed to understand that money acquired by usurpation and interest cannot be utilized for giving loans. But riba deranges the soul and the mind, hence the flagrant and shameless perpetration of *zulm* and levying of interest which is legalized by the ulama-e-soo' by the employment of chicanery. They are all victims of shaitaani deception - *Talbeesul Iblees*, a disease which was chronic among the Ulama of the Yahood and Nasaara.

THEIR HATRED FOR ISLAM 'TEAR OUT HALF OF THE QUR'AAN'

A RIGHTWING DUTCH parliamentarian, Geert Wilders in an interview with the daily De Pers said that Muslims should "tear out half the Qur'an" and throw it away if they wanted to stay in the Netherlands. He further compounded his insult by saying that he would chase Rasulullah (sallallahu alayhi wasallam) out of the country if he were alive today. While such insults are hurting to Muslims and have become the order of the day, there is no surprise in the attitude of the kuffaar which is explained in the Qur'aanic verse:

"O People of Imaan! Do not take as bosom friends those besides yourselves. They (the kuffaar) will leave no stone unturned to harm you. They desire that which brings pain to you. Verily, hatred has gushed from their mouths. But what their breasts conceal (of the intense animosity for you), is worse. Verily, We have explained to you the Signs if indeed you have intelligence (to understand that you should not befriend them nor fraternize with them)."

There are over sixty so-called independent Muslim states, yet the whole miserable lot despite their massive oil wealth and other natural resources, are shamelessly impotent to open their political mouths sufficiently to protest against such outrageous remarks and insults made by the very kuffaar countries with whom they trade and have diplomatic relations in violation of the aforementioned Qur'aanic aayat.

Saudi Arabia has managed a feeble whisper of protest. But the whimper is designed to impress stupid Muslims. As a measure of protest, Saudi Arabia has asked the Dutch government to intervene and to gain an apology from the hoodlum. Al-Waran newspaper reported: *"The Saudi Embassy in The Hague has begun moves with the Dutch Foreign Ministry against the remarks of rightwing parliamentarian Geert Wilders. It appealed to the appropriate authorities on the need for*

Wilders' insulting statements to be withdrawn and an apology be given to Muslims."

This is the sum total of Muslim protest which the kuffaar derisively fob off with contempt. If the Saudi Arabian government or more appropriately the King, had a true love for Rasulullah (sallallahu alayhi wasallam) and Islam, he (the King) would have created a political storm which even Bush and Blair would have not been able to stem. Only some political manoeuvring by Muslim states is necessary to bring to a permanent halt the insulting propaganda which incrementally emanates from the western nations.

But, not a single Muslim state is prepared to stand up in defence of the honour of Rasulullah (sallallahu alayhi wasallam) and Islam. One massive walk out and boycott of the US appendage, the United Nations by the three score Muslim countries, or the effective severance of diplomatic ties will bring the kuffaar to their senses. But such determined action cannot be expected from the incorrigible *fussaaq*, *fujjaar*, *murtaddeen* and *munaafiqeen* rulers and governments of Muslim states.

During the cartoon insult, Saudi Arabia offered a cosmetic 'protest' by recalling its ambassador from Denmark to hoodwink Muslims. It was a meaningless exercise devoid of sincerity and designed to impress ignoramuses who rioted and burnt their own vehicles, buses and shops in emulation of drunken kuffaar hoodlums who demonstrate such barbarism during their sporting events.

The entire blame for the Ummah's state of humiliation and impotency cannot be ascribed only to the rulers of the Muslim countries. According to the Hadith of Rasulullah (sallallahu alayhi wasallam), rulers are the reflections of the masses. Evil and tyrannical rulers have been divinely imposed on the Ummah as a consequence of the *fisq*, *fujoor*, *bid'ah*, *nifaaq* and *kufr* in which the vast majority of the Ummah wallows. Disgrace and impotency will be our lot as long as the Ummah does not extricate itself from its morass of moral corruption and spiritual retrogression.

THE BRITISH PEER AND THE NIQAAB OF ISLAM

IT HAS BEEN reported that a so-called 'Muslim' who has been knighted by the British Queen, is actively advocating abandonment of the Niqaab. He argues that the veil (niqaab) is a mark of separation and defiance against mainstream British culture. Therefore, it should be abandoned. 'Lord Ahmed', the Labour Peer, dancing to the tune of Jack Straw, the Leader of the House of Commons, said: "We need to re-engage as responsible British citizens and be seen once more as contributors to society rather than people who are a burden, living parallel lives..." While the poor miserable 'lord' calls for assimilation into British kufur culture, the Qur'aan Ma-jeed declares:

"O People of Imaan! Do not take the Yahood and the Nasaara as friends. They are mutual friends among themselves. Whoever among you befriends them, verily he is of them. Verily, Allah does not guide a nation of transgressors." (Aayat 51, Surah Maa-idah)

"Never will the Yahood and Nasaara be pleased with you as long as you do not follow their culture. Say (to them) — to Jack Straw, Blair and the so-called 'Lord Ahmed': Verily the guidance of Allah is the only Guidance. And should you follow their (bestial and corrupt) desires after Knowledge (of the Deen) has come to you, then there will be no friend and no helper for you by Allah."

(Aayat 120, Surah Baqarah)

This is the Qur'aanic response for the *kufur* and *dhalal* which the slave of the British is advocating to Muslims. While he calls for Muslims to become integrated and assimilated into western British culture, the Qur'aan severely prohibits emulation of the desires, ways, customs, norms, culture and attitudes of the kuffaar. Rasulullah (sallallahu alayhi wasallam) said: **"Whoever emulates a people, he is of them."** This puny 'lord' is inwardly and outwardly a spineless slave and imitator of the immoral culture of the British. The integration he calls for is haraam. Islam commands and demands that Muslims preserve their separate

identity. Assimilation into the cultures of aliens is haraam. The Qur'aan is replete with Aayaat, and the Ahaadith are brimming with narrations prohibiting the aping of alien kufur cultures. Islam came to obliterate the cults of idolatry, shirk and kufur, not to emulate them as the misguided little 'lord' propagates.

The 'lord's' claim of Muslims being a 'burden' in the U.K. is devoid of substance. Being a lackey of the kuffaar, his mind has been totally colonized by his masters. Britain has not conferred any favour on its Muslim citizens. The vast majority of Muslims in Britain hail from India, that fair land which the British had plundered and pillaged. During its rule of India, Britain plundered the land and denuded India of its wealth and resources. India was the largest and most precious Diamond in the British Crown. The crumbs which Britain offers its Muslim citizens can never compensate for the colossal damage and piracy which the English perpetrated during their reign of oppression, torture, pillage and plunder in India.

The little 'lord' is scandalously ignorant of recent history. If the money hungry British had not invaded and ravaged India, today Britain would not have been saddled with so many 'unwanted' Muslim citizens. It is vital for their Imaan that Muslims maintain their identity and not destroy themselves and ruin their everlasting life of salvation and success in the Akhirah by heeding the haraam call of integration. Integration with the kuffaar is the path leading to kufur and Jahannum. It is the prescription for our moral and spiritual ruin. All over the world the disastrous consequences of the western system of mental colonization are manifest in the Ummah. It is the integration into the western way of life which has ruined this Ummah and which has made every Muslim state a satellite of either America or Britain. Warning the Mu'mineen of integration and assimilation, The Qur'aan announces: *"O People of Imaan! If you obey (and follow) the kuffaar, they will turn you on your heels (to plunge into kufur, fisq and fujoor). Then, you will become the losers (in this world and in the Hereafter)."*

IRAQ "THE GRAVEYARD OF THE U.S.A."

(Excerpts from an article by the journalist, Robert Fisk—The Independent)

"SO INTO THE graveyard of Iraq George W. Bush, their commander-in-chief, is to send another 20,000 of his soldiers. The march of folly is to continue..... Mission accomplished. Wasn't that the refrain almost four years ago, on that lonely aircraft carrier of California, Bush striding the deck in his flying suit? And only a few months later, the president had a message for Osama Bin Laden and the insurgents of Iraq. "Bring 'em on!" he shouted. And on they came.

Few paid attention late last year when the Islamist leadership of this most ferocious of Arab rebellions proclaimed Bush a war criminal but asked him not to withdraw his troops. "We haven't yet killed enough of them," their videotaped statement an-

nounced..... But this invasion will not be the cake-walk neoconservatives predict. Terrorist attacks in liberated Iraq seem as certain as in liberated Afghanistan. For a militant Islam that holds in thrall scores of millions of true believers will never accept George Bush dictating the destiny of the Islamic world.

The one endeavour at which Islamic peoples excel is expelling imperial powers by terror and guerrilla war. They drove the Brits out of Palestine and Aden, the French out of Algeria, the Russians out of Afghanistan, the Americans out of Somalia and Beirut, the Israelis out of Lebanon. We have started up the road to empire and over the next hill we will meet those who went before.

Then there came to pass the shame

of our torture and our murders and the mass ethnic cleansing and bloodbath in the land we claimed to have liberated..... But the Bushes and the Blairs have experienced war only through the television and Hollywood; this is both their illusion and their shield. Indeed, historians will one day ask if the West did not plunge into its Middle East catastrophe so blithely because not one member of any single Western government — save for Colin Powell, and he has miserably shuffled off stage — ever fought in a war..... But still he (Bush) talks of victory, as ignorant of the past as he is of the future.

Pat Buchanan ended his prophesy with imperishable words: "The only lesson we learn from history is that we do not learn from history."

(Continued from page 8)

THE 'ISLAMIC' OLYMPIAD OF AL- BARAKA BANK

than to promote the haraam Equity Fund of Albaraka Bank. Confirming this, the bank itself states: *"All prizes are in the form of FUTURE GROWTH ALBARAKA EQUITY FUND unit trusts."*

Participation in Albaraka's 'Olympiad' is not permissible. Investing in its equity fund is haraam.

THE EVIL AND IMMORALITY OF THE CELLPHONE

A BROTHER WRITES:
 "Recently a cellphone technician took 10 minutes of his time to demonstrate to me what can be done with virtually any cellphone by any person irrespective of age. His short tour of various sites, forums and chat rooms left me flabbergasted and absolutely shocked. There is nothing conceivable that cannot be assessed by this so-called indispensable piece of modern technology. It was really astounding and shocking.

For as little as 5 cents, any person can access zina in all its forms; hardcore pornography, graphic illustrations of the sexual act in full, live, colour video/movie format, even with an optional attachment to be transmitted to a large TV screen, haraam Muslim (sic) chat rooms, including closed private ones, gay and lesbian contacts, video clips of haraam acts including music, MXIT, etc., etc. The list of evils goes on and on, and is breathtaking and simply unbelievable. This even may include undressing or lewd acts that can be viewed by both parties simultaneously, including an audio sound. The extent of the evil, not only in potential, but in actual practice is simply unbelievable.

These phones are in the hands of all and sundry, including kids, teenagers, adults and even many Ulama. The evil inherent in these phones greatly surpasses all the evils of television, DVDs, computer games and radios all put together.

In view of the total prohibition of television, photography and various other immoral media and publications, and in view of the greater fitnah of this piece of technology, and ignoring the principle of *Sadd-e-Baab* (Closing the

door to fitnah) for a while, how can it ever possibly not be haraam to own a cellphone, (except the very basic old ones) at this juncture? And if so, why are virtually all the Ulama even some amongst the Ulama-e-Haqq, totally silent on this issue? Do they not know what is going on? They only advise musallis to switch off the phones during Salaat and not use musical tones. This seems to be the sub-total of their limited naseehat. What is stopping the Ulama and the Muftis of the time (with a very few exceptions) from proclaiming a direct fatwa of Haraam on this issue? I humbly request you and all Ulama to pronounce unequivocally on this issue for the benefit of the young and old in this troubled Ummah."

(End of Brother's dissertation)

OUR COMMENT

The Shariah is the product of *Wahi* (Divine Revelation), not of our personal reasoning, attitudes and dispositions. Regardless of an Aalim's or Mufti's burning desire to proclaim haraam and destroy, not only these immoral cellphones, but even radios, daily newspapers and many other beneficial products of technology which are grossly misused by the majority of people, he (the Mufti) is under Shar'i compulsion to restrain his personal attitude and abhorrence for these products of modernity and to issue rulings strictly on the basis of the principles of the Shariah.

You have asked regarding the Ulama-e-Haqq: "*Do they not know what is going on?*" Brother, it should be obvious to you that if a man is an Aalim in the Qur'aanic meaning – "*Verily, only the Ulama among Allah's servants fear Him.*" – then taqwa is an imperative characteristic of such

an Aalim. So how do you expect such an Aalim/Mufti to know about the moral muck and filth of the cellphone if brothers like you do not apprise him thereof? While it was possible for you to devote 10 minutes to saturate your eyes, mind and heart, and to corrode your *Roo'h* with such moral filth which not even the beasts of the jungle commit, you should not expect an Aalim in whose heart there is *the Khashiyat of Allah* to lapse into a similar indulgence for the sake of issuing a *fatwa*. The priority of the Aalim of Haqq is to first guard his own soul and character.

Hadhrat Maulana Ashraf Ali Thaavi (rahmatullah alayh) said that it is ignorance to harm one's own Deen for the sake of protecting the Deen of others. And, this has greater relevance in this age of corruption and kufr. Muslims will not bat an eyelid to utter kufr by rejecting a fatwa of the Shariah which is unpalatable to their nafs. But, perhaps there is a need for Brothers like you to keep us who still dwell in the Camel Age, informed of the strides of immorality to enable us to issue the correct verdicts of the Shariah.

DIFFERENCES

There are fundamental differences between a cellphone and a television. In the prevailing circumstances, pictures of animate objects are inseparable from television. Television is therefore haraam on account of this prohibiting factor even if we should close the eyes of our intelligence to all the other evils which nowadays are integral constituents of Dajjal's Eye. This prohibiting factor does not exist in a cellphone. The introduction of pictures depends on the user of the instrument. The second basic difference is that while tele-

vision is purely an instrument of entertainment (*Lahw-La'ab*, the cellphone is extensively and intensively utilized for numerous valid lawful purposes.

There are still innumerable Muslims who have some conception of Accountability to Allah Ta'ala. There still remains some fear for Maut and Divine Punishment. They use the cellphone for only lawful, valid and necessary purposes. If a knife or a gun is used to unjustly kill, the instrument will not be branded haraam. The act of the user is haraam.

In so far as the masses are concerned there is absolutely no benefit in television, even if we should ignore the factor of prohibition. Valuable time is squandered in nafsani entertainment. But, there are many good uses of the cellphone. It will be correct to say that cellphones are haraam for kids and teenagers in general, but it will still be permissible for a pious teenager to use the phone for valid and lawful purposes.

HARAAM

It is also true that it is haraam for parents to allow their children to have cellphones in the same way as it is haraam for parents to give cars to their teenagers who use the vehicles primarily for zina. But, a car will not be haraam for a pious teenager. Nowadays, parents themselves utilize the cellphone for zina purposes. This malady has smitten all rungs of Muslim society, even the so-called 'ulema' as you have mentioned. In fact an evil tin-top 'mufti' broadcast over one of the shaitani radios that it is permissible to fantasize about women and commit zina in the mind. This is the degenerate ebb of immorality where the ulema soo' scrape the bottom of the barrel of haraam for nafsani ends. In terms of the Shariah a blanket fatwa of haraam cannot be issued to ban the cellphone. Misuse of the instrument is haraam. Lawful use is permissible. Cellphones for children and teenagers will generally be haraam. And Allah knows best.

"THE DANGEROUS ENVIRONMENT" OF AFGHANISTAN

SPEAKING OF THE plight of British forces in Afghanistan, Col. Tim Collins who commanded the British forces in the 2003 invasion of Iraq, said:

- * "It's a very dangerous environment, nothing like what was conceived when the force package was put together."
- * Shadow defence minister, Gerald Howarth, said that the Tories had predicted that British troops would "get stuck into a much more fierce counter insurgency operation."
- * General Patrick Cordingley who was commander of the Desert Rats in the first Gulf War, said that criticism that not enough resources were being provided was justified.
- * General Dannat who took over command from Sir Mike Jackson (in Afghanistan) said: "We are running hot, certainly running hot." Can we cope? I pause, I say 'just'
- * Mr. Kim Howells, the British Foreign Office Minister said that other Nato countries should do more to assist the British troops in Afghanistan. Speaking on the reluctance of Nato forces to fight

ESSENCE OF 4000 AHAADITH

Hadhrat Shaqeeq Balkhi (rahmatullah alayh), said: "I have selected four Ahaadith out of a total of 4000 Hadith narrations."

- (1) Do not attach your heart to any woman. Today she is for you and tomorrow for someone else. If you obey a woman, she will lead you into Jahannum.
- (2) Do not incline your heart to wealth. Today wealth is a trust in your custody. Tomorrow it will belong to someone else. Do not unnecessarily plague yourself with worries over something which will belong to someone else tomorrow. If your heart inclines to the wealth, it will prevent you from the obedience of Allah. The fear of poverty will develop in you and you will follow shaitaan.
- (3) Abandon whatever agitates your conscience. The heart of a Mu'min is a witness and a Mufti. At the time of doubt, it begins to agitate. It fears haraam and derives peace from ha-laal.
- (4) Do not embark on any project as long as you are not convinced of its correctness.

in Afghanistan, Mr. Howells said: "There has got to be an effort right across Nato and not just concentrated in a certain number of countries like the UK and Canada."

* The new commander of the British army in Afghanistan, Richard Dannat said that his troops "are fighting to the limit of their capacity."

* Lamenting the British government's reluctance to provide more finance for the coalition's piracy in Afghanistan, Col. Tom Collins said: "We have to ensure our troops have sufficient fire power and numbers to ensure the best chance that our servicemen will achieve their mission, and with the lowest cost in lives. Cutting corners and saving

money, the basest of all motives, may well cost lives and could spell disaster for the UK."

The realization of the hell in which they are entrapped in Afghanistan and Iraq has already dawned on the kuffaar invaders. Extrication from the quagmire in which they are sinking deeper has become a nightmare for Bush and Blair.

GREED FOR WEALTH

Hadhrat Aishah (radhiyallahu anha) narrated that Rasulullah (sallallahu alayhi wasallam) would frequently say that if man has a valley full of gold, he will yearn for another valley of gold, and if he obtains a second valley of gold, he will yearn for a third valley of gold. Only sand will quench this greed in man. In other words, only the grave will finally put an end to the inordinate greed man has for wealth. It is this greed which constrains him to ignore the limits which Allah Ta'ala has prescribed for the acquisition of wealth.

Rasulullah (sallallahu alayhi wasallam) also said in this regard that as man advances in age, his desires and faculties become weaker except his desire for longer life and more wealth.

THE SUNDAY TIMES

THE BOYCOTT CONTINUES

IT IS HEARTENING to observe that Muslims, even numerous modernists, are sustaining the BOYCOTT of the Sunday Times which apparently has made it its policy to disparage Islam and in particular the Holy Personage of Rasulullah (sallallahu alayhi wasallam).

It is essential that Muslims understand what the Boycott is all about. Rasulullah (sallallahu alayhi wasallam), the Qur'aan Majeed and Islam in general have been made a target for vilification by the publication of such reports, articles and viewpoints which slander, ridicule and revile our Deen in the most abhorrent manner. Consequently, some of the vilest and filthiest epithets of insult were levelled against the Holy Person of Nabi-e-Kareem

(sallallahu alayhi wasallam) in the *Sunday Times*. Verses from the Holy Qur'aan inscribed on the back of a naked prostitute were prominently featured in the Sunday Times.

No Muslim whose Imaan and Aql have not been deranged can ever tolerate such blasphemous insults directed to Rasulullah (sallallahu alayhi wasallam). Rasulullah (sallallahu alayhi wasallam) said that you cannot be a true *Mu'min* as long as he is not dearer and more beloved to you than your own self, your parents and your children. It is therefore inconceivable that a Muslim who understands that he/she is a *Mu'min* can find accommodation in his/her heart to support the *Sunday Times* in any way whatsoever.

Most Muslim businesses which

used to advertise in the Sunday Times have terminated their adverts. There is a repetition of about three Muslim adverts. We hope that the couple of brothers who are still supporting the Sunday Times with their adverts will reflect deeply and terminate their support for this errant paper. They should try to fathom their hearts to ascertain whom they are supporting with their efforts and money. Does their Imaan allow them to support a paper which has virulently published abhorrent insults directed to Rasulullah (sallallahu alayhi wasallam) and the Qur'aan Shareef? Commanding them to withdraw their support from the *Sunday Times*, the Qur'aan Majeed says: "Verily, Allah has revealed to you in the *Kitaab* that when you hear the

verses of Allah, these will be denied (by the kuffaar) And mocked at. Therefore, do not sit with them (do not associate and aid them) until they (desist from their insults and mockery) and engage in other topics. Verily, you (by associating with them) will be like them. Most certainly Allah will assemble the munaafiqeen and the kaafireen, all of them, in Jahannum."

(Surah An-Nisaa', Aayat 140)

Your Imaan demands that YOU DO NOT BUY AND SELL THE SUNDAY TIMES, AND THAT YOU DO NOT ADVERTISE IN THE SUNDAY TIMES.

MANSIONS AND PALACES

"You construct (such) palatial palaces as if you are going to live forever (on earth)." (Qur'aan)

Once Hadhrat Abu Darda' (radhiyallahu anhu) - a very senior Sahaabi - said to the people of the City of Hims: "You have no shame! You construct such houses in which you do not live. You cherish unattainable desires and wishes. You accumulate so much wealth which you do not use. Nations before you had indulged in massive constructions. They hoarded enormous wealth and entertained hopes and desires which were unattainable. Their mansions became graveyards. Their hopes and desires were deceptions and their wealth was destroyed."

The malady of huge palatial mansions is among the signs of Qi-

yaamah. The palatial mansions of this age testify to the proximity of Qiyaamah. People who gratify their spiritually ruinous craving for palatial mansions imply their disbelief in the Hereafter. Despite their awareness of the brevity of life, they construct such mansions and palaces conveying the idea of an everlasting worldly life here on earth. Only those who are totally forgetful of their death and resurrection in the Hereafter squander their time and wealth in the phantoms which they build.

In this age, building huge palatial homes has become customary among wealthy Muslims. Building such mansions in this age is more unintelligent than in former times. Our traditional lifestyle has totally eroded and has been substituted

with western norms and attitudes. It is extremely unintelligent in this time to build large palatial mansions which will soon become desolate haunted houses inhabited by only the aged parents. Once children are married, they abandon their parents just like their western kuffaar counterparts. There no longer exist the family/tribal/clan cohesion which existed in former days. Daughters-in-law and even the sons drift off into their own immoral world. Parents become servants and are abandoned to pass their remaining days, alone, in solitude in the huge mansions which they had erected. There are numerous such mansions and palatial homes which are desolate - occupied by only the aged parents. Massive and palatial mansions are negatory of the purpose of life on earth.

THE WASIYYAT OF NABI AADAM

BEFORE DEPARTING FROM this world, Hadhrat Nabi Aadam (alayhis salaam) made the following wasiyyat to his son, Hadhrat Sheeth (alayhis salaam):

"Never have confidence in the world and its life. Allah Ta'ala did not approve of my over-confidence in Jannat. Ultimately, I had to leave from Jannat. Never act according to the desires of women. In fulfilment of the desire of my wife I partook of the forbidden fruit in Jannat. In consequence I was put to shame and regret. Before embarking on any activity, reflect on the consequences. If I had done so, I would not have been humiliated in Jannat. Do not do anything which agitates your conscience. At the time when I began eating from the forbidden fruit in Jannat, my conscience was agitated, but I ignored it. Before doing anything, consult with people of experience. If I had consulted with the Malaaikeh before eating of the fruit, I would not have been disgraced."

(Continued from page 1)

SAUDI ARABIA

WOMAN TO BE FLOGGED 90 LASHES

were admonished, cautioned and handed over into the care of their father. The officer promised to track down the males and mete out adequate punishment.

In view of the sagacious and benign attitude displayed by the Saudi officer who sat with a panel of several other officers, in the aforementioned episode, there is a need to investigate the report which appeared in *The Star*.

Those who had raped the woman should have been dealt with far greater severity than the mild sentences meted out by the panel of judges.

THE FOLLOWING 'FATWA' has been attributed to Egypt's state mufti, Sheikh Ali Goman:

"The head of state in a contemporary Muslim society, be he a President, Prime Minister or King, is no longer required or expected to lead Muslims in prayer. Therefore, it is permissible for women to hold the highest office in modern Muslim nations."

On the occasion when the Fire-Worshippers of Persia appointed their emperor's daughter to rule the land, Rasulullah (sallallahu alayhi wasallam) commented: "Never ever will prosper a nation who entrusts its affairs to a woman." The Qur'aan Majeed states: "Men are the rulers of women....." The *Ijma'* (Consensus) of the Ummah of the past fourteen centuries, from the very inception of Islam, is on the prohibition of women assuming any post of leadership, leave alone becoming head of state.

If a thousand state 'muftis' who are slaves of the likes of Hosni Mubarak and Musharraf, issue corrupt

IN ISLAM WOMEN CAN NOT RULE

'fatwas' of permissibility for acts which Allah and His Rasool have branded haraam, such 'fatwas' will not be worth the scraps of paper on which they are recorded. The state 'muftis' of today, who have sold their souls for the miserable monetary gains of this world have no standing in the ranks of the Ulama. It will suffice for Muslims to further know that Rasulullah (sallallahu alayhi wasallam) said: "Put them (women) behind as Allah has put them behind."

Misguided muftis who work for the vested interests of the world, such as riba banks and governments, are adept in the art of *Ta'weel Baatil* (False and baseless interpretation). To soothe his conscience, to satisfy his masters and to beguile the masses, the errant mufti of Egypt fabricated the requisite of acting as the Imaam in Salaat. He fabricated this act of 'leading Salaat' as an imperative re-

quirement of Khilaafat. Then he arbitrarily and stupidly announced that the head of the modern Muslim state is no longer required to lead Muslims in Salaat, hence a *Naaqisul Aql* female may be the head of state. His logic is corrupt. The premises on which he raised his conclusion is baseless, hence his conclusion (the stupid fatwa) is also baseless.

The Shariah has not terminated with the demise of the Ottoman Empire as the state mufti wishes the Ummah to believe. Just as it was not permissible for a woman to be in a position of any kind of leadership over males fourteen centuries ago, so too does the position remain unlawful today, and so will it remain until the Day of Qiyaamah. The 'fatwas' of the ulama-e-soo' cannot change the immutable laws of Allah Ta'ala.

Questions and Answers

THE MAJLIS
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 5)

ANSWER

The Shariah of Allah Ta'ala is benign and has a solution for every problem which befalls and besets us. The superficial intractability of problems is due to ignorance and lack of fear (Taqwa) in the learned men who have set themselves up as 'marriage officers and counsellors' while they are wholly incompetent in this field. Young molvis are appointed to act as 'marriage counsellors'. They make a mockery of the Shariah and debauch the process and the solution which the Shariah prescribes for marriages which have broken down beyond redemption.

Grounds for Annulment

- 1) Husband's refusal or inability to financially maintain his wife.
- 2) Husband's refusal or inability to provide a separate home for his wife.
- 3) Husband's refusal or inability to fulfil the wife's conjugal rights.
- 4) Husband's sexual impotency.

The wife may apply for annulment of her Nikah on any of the abovementioned grounds. If there is no satisfactory and remedial response from the husband, the Nikah will be annulled forthwith with or without his co-operation. The recalcitrant husband will be summoned to a hearing. If he refuses to attend, the process of granting annulment is simplified. The Shar'i Committee will annul the marriage in his absence. He thus gains nothing with his attempts to frustrate the proceedings.

However, it has to be acknowledged that the biggest difficulty which wives encounter in this regard is the criminal and haraam recalcitrance of the Molvi organizations which have of their own accord and choice assumed the responsibility of offering these services to the Muslim community. In fact the NNB Jamiat of Fordsburg has signboards outside its offices advertising its services in this field, but they miserably

fail in fulfilling the *Amaanat* which they have undertaken as the letter of one sister testifies. (See letter on page 12)

A Solution

A simple solution for this problem is for at least three Deeni conscious, elders of the Jamaa't (Muslim community) in a town or suburb or city to form a Shar'i Committee. They need not be Molvis or Sheikhs. Their qualifications should be uprightness, honesty, and intelligence. They must not be faasiqs. Every town where there is a Muslim community does have a local Musjid organization. There will be three such individuals who could constitute the Committee. Any woman in the area who wants to be released from an irretrievably broken marriage should apply to the Committee. This Committee should be in consultation with a true Aalim of the Shariah and take directives from him. The ultimate decree of annulment will be issued by the Committee. The Aalim will advise of the proceedings and the Shar'i procedure. After he has approved the Committee's decision, the decree of annulment will be issued.

Every Muslim community should have such a Committee of Elders. There is no need for a Jamiatul Ulama body. Any Aalim who has Taqwa and who is grounded in the Knowledge of the Shariah may be approached for guidance. It is not necessary that the Aalim be from the same town.

A SISTER'S LAMENT

A letter written by a woman in distress is reproduced verbatim. The sister's name has been changed.

"Assalamualaikum

My name is Mahzoonah. I faxed a letter to you about two months back asking

for advice and help on trying to annul my marriage. You advised me to fax a letter to Mia's Farm requesting an application for annulment on the grounds of no maintenance and years of abuse. (Since the sister lives in Gauteng we advised Mia's Farm—The Majlis). I have since not received any response from them. However I approached the Jamiat in Lenasia and asked for their assistance in the matter. Myself and my husband had a meeting at their offices and they had advised him to grant me the 1st Talaq within two weeks. If he does not respond within two weeks they will hand the matter over to the annulment board (sic!). It is now over three weeks and still nothing has been done. He refuses to divorce me. The members of the Jamiat are throwing me around like a ball. When I called this morning and spoke to Maulana Sulaiman, he said that he is no longer dealing with the matter because it was too heavy for him, and that I should speak to Maulana Kaka. But Maulana Kaka couldn't even remember my case and after a long time said to me that I should go back to Mufti Minty who handled the case initially. But Mufti Minty told me in August last year that I should consult with the Muslim Judicial Council because the MJC is not as stringent as the Jamiat. He then said that he will see what he can do.

I hope that you are still in possession of my letter. I would like to just repeat the gist of the letter. We have been married for 16 years. My husband is a cocaine addict, a drinker, a gambler and a womanizer. My 15 year old son caught him with a prostitute while he (my husband) and the children were in Durban together. He does not support his family. In fact he demanded my salary every single month while we were together. I have supported my family alone. He was always involved in criminal activities. He threatened my employer in December last year and planted drugs in his shop. He demanded that my em-

ployer fires me. After I lost my job, he tried to extort money from my employer.

We are now separated for almost 8 months and still he does not support his family. He is making my life unbearable. I am afraid to find employment because of his threat to perform wherever I work. I have had to apply for a protection order. The hearing is on 19 April 2007. I have no intention of ever going back to this man. I demand to know why my rights are being withheld from me? I am suffering and trying to raise my three children without any income while he is living in a home the bond of which I paid for two years with my hard-earned sweat. He is driving a R500,000 car and no one seems to care. There is no hope for reconciliation. This marriage has broken down completely. We have no respect for each other—certainly no love, only hatred. Please, please assist me. These muftis and Maulanas at the Jamiat (i.e. the NNB Jamiat—Majlis) are supposed to be our Muslim leaders, but clearly only for men and the rights of women are completely ignored and disregarded. I am a Muslim woman who is begging for help, please!!!!!!!!!!!!!!!!!!!!!!

OUR RESPONSE

The Mujlisul Ulama responded to this sister's lament as follows:

Sister, Firstly, we know Mia's Farm to be a responsible Body of Ulama, hence we referred you to them. It is quite possible that your letter did not reach them. Do contact them telephonically and make enquiries. After you have contacted them, keep us informed. Insha'Allah, your application for annulment will be expeditiously handled and the matter shall be brought to a satisfactory conclusion.

There is no need for us to comment on the attitude of the Maulanas whom you have consulted. Their attitude has been conspicuously advertised by themselves. Was-salaam

SUPPORT THIS STRUGGLE

SUPPORT THE ISLAMIC PROJECT OF THIS CENTURY

SUPPORT THE WAJIB MAKTAB PROJECT

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A/c no. 1217 040 145

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Please notify us of your contribution deposited into any of our banking accounts. A copy of the deposit slip will be appreciated. Post, fax or email it to us. Our fax number is: +27- 41 - 451-3566

Email: muftis@themajlis.net

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Important: Do notify us if a deposit is made into our banking account. Please let us know the designation of the contribution, whether it is Zakaat, Lillah, Majlis contribution, etc.

ANIMOSITY FOR THE SAKE OF ALLAH

SHAIKH QIWAAMUDDIN (rahmatullah alayh) was among the great Auliya of the 9th Hijri century. He flourished in the city of Lucknow, India. The Shaikh had a son whose name was Muhammad. The son who was in the employ of the king of the time was given to worldly indulgence. Since the king and the nobles of the king's court held Shaikh Qiwaamuddin in high esteem, they all respected his son and did their utmost to serve him. However, due to his misconduct, his father, Hadhrat Qiwaamuddin was highly displeased with him.

Meanwhile, the king had appointed the son, Muhammad to a high post outside the city of Lucknow. Muhammad began to realize his folly and resolved to repent. From where he was stationed he made many endeavours to please his father and gain his goodwill, but he failed. One day he set off for the

city of Lucknow to personally meet his august father and to seek pardon for his past conduct.

On arrival in Lucknow, some people notified Hadhrat Qiwaamuddin (rahmatullah alayh) of his son's arrival and purpose. Hadhrat Qiwaamuddin replied: 'I have no desire for such an ignorant person to come into my presence.' He thus did not allow his son to visit him. Meanwhile, a disease suddenly afflicted Muhammad, and he died without having had the opportunity of meeting his father and seeking forgiveness from him.

Rasulullah (sallallahu alayhi wasalam) said: "Love is for the sake of Allah, and animosity (too) is for the sake of Allah." This renowned Wali adopting this attitude refused to even look at his son. Although the father was immensely grieved by his decision, he cast aside his paternal feelings for the sake and pleasure of Allah Ta'ala.

MAJLIS ON THE WEB (www.themajlis.net)

Some concerned brothers have set up a website which contains some past and present issues of The Majlis and Al-Haq. Many of our kitaabs can also be accessed from this site. Whilst this site is not hosted or maintained by the Mujlisul Ulama of South Africa, we do believe that it contains nothing other than our material.

RABIUL-AWWAL 1428 — APRIL 2007

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"O Dawood! The sign of a man who is beloved to Me is that he speaks less and engages in abundance in Istighfaar." - (Zaboor)

SUNDAY TIMES BOYCOTT!!!

MUSLIMS ARE REMINDED THAT THE BOYCOTT OF THE SUNDAY TIMES CONTINUES AND HAS TO BE INCUMBENTLY SUSTAINED BY ALL MUSLIMS IN WHOSE HEARTS GLOWS THE LOVE FOR AL-LAH AND HIS RASOOL.

The Muslim community is once again reminded that the reason for the BOYCOTT of the SUNDAY TIMES is the apparent policy of blasphemy and insult which that paper cherishes for Islam and its holy personages. The Sunday Times had printed some of the vilest epithets directed at Rasulallah (sallallahu alayhi wasallam). In addition it had printed a picture of a nude woman with Qur'aanic aayaat scrawled on her back. The paper is intent on its policy, and has intransigently indicated its indifference to the religious and Imaani feelings and beliefs of the Muslim community. It has never expressed the slightest remorse for the sacrilege it is guilty of.

In view of this intransigency and callous attitude, it remains the Waajib obligation of all Muslims to sustain the Boycott of the SUNDAY TIMES. It is gratifying to observe that almost all those Muslim businessmen who used to advertise in the Sunday Times have discontinued their advertisements. Only two or three Muslim business-houses are currently patronizing the haraam columns of the SUNDAY TIMES. These miscreant advertisers have been emboldened in their stance by the NNB Jamiat (NO NAME BRAND JAMIAT) who is hell-bent on thwarting the success of the Boycott. The NNB Jamiat has lost every semblance of Islamic direction. In its insane animosity for the Jamiatul Ulama Gauteng which has spearheaded the Boycott in defence of the honour of Rasulallah (sallallahu alayhi wasallam). The NNB Jamiat is actively conniving behind the scenes to 'ensure' that the Boycott fizzles out into a failure. Let the NNB Jamiat understand that it has engaged in an unholy alliance with the denigrators of Rasulallah (sallallahu alayhi wasallam). Its satanic endeavours to thwart the Haqq will meet a dismal failure, Insha'Allah.

Those Muslims who have been misled and misdirected by the NNB Jamiat, should understand that their allegiance is to Allah Ta'ala and His Rasool (sallallahu alayhi wasallam),

not to a misguided, miscreant body of molvis (NNB Jamiat) who have betrayed the honour of the Nabi whom they profess to believe in. Their shaitaani policy of 'engagement' with the SUNDAY TIMES is nothing but a haraam embrace and an alliance di-

rected against the Jamiatul Ulama Gauteng. Muslims are required to: **CONTINUE WITH THE BOYCOTT. DO NOT BUY THE SUNDAY TIMES! DO NOT SELL THE SUNDAY**

TIMES! DO NOT ADVERTISE IN THE SUNDAY TIMES!

Your Imaan does not permit you to support the NNB Jamiat-Sunday Times unholy alliance.

Rasulullah (sallallahu alayhi wasallam) said: "There will dawn an age whenthe ulama will be the worst under the canopy of the sky. from them will emerge corruption, and unto them will the fitnah (corruption) return."

THIS PREDICTION of Rasulallah (sallallahu alayhi wasallam) has materialized in a variety of forms. Two conspicuous forms this Hadith has assumed in our times are the ulama-e-soo' (evil worldly ulama) who in collusion with men of the dunya operate the 'halaal'-certificate trade, and the ulama-e-soo' who man the so-called 'shariah' boards of the capitalist riba banks. Both groups of these evil 'scholars' have caused irreparable damage to the Imaan and morals of the Ummah. While the one group of ulama-e-soo' issue haraam certificates to promote the haraam meat products of the kuffaar, the other group of these misguided 'scholars' of the world issue haraam certificates to promote the riba products of the capitalist riba banks.

The ulama-e-soo' who certify riba products by labelling them 'shariah-compliant' have degenerated to the lowest level of *hirs* (inordinate greed) which has obliterated whatever little spiritual vision they had inherited as a consequence of the pursuit of *Ilm* of the Deen. They have become bedfellows with the riba capitalist banks, dining and wining with them. They have established corrupt so-called 'shariah' boards to promote the riba and haraam products of the capitalist banks. And, the sole motive for their dastardly occupation is their inordinate greed for money which the riba banks munificently pay for the procurement of licenses and certificates to enable them to market their riba and baatil financial products as 'halaal' for Muslim consumption.

FATWAS

The riba banks, especially those of

THE EVIL OF 'SHARIAH' BOARDS OF THE CAPITALIST RIBA BANKS

international reputation, pay handsomely for the miserable haraam *fatwas* of *jawaaz* (decrees of permissibility) for their riba products certified 'shariah-compliant'. The primary job of the evil hired 'scholars' in the employ of the capitalist banks, is to 'research' the kutub of the Math-habs to extract rulings of permissibility for their haraam products. These inept, shallow-minded, scholars motivated by an inordinate lust for pecuniary gains and a bit of cheap glory, strive to be part of the evil 'shariah boards' of the riba banks for the handsome amounts in cash and perks obtainable from the banks.

THE WARATHA

Some time ago it was unthinkable that those who are supposed to be the Heirs / Representatives (*Waratha*) of the Ambiya would soon plummet from the heights of sublimity to the dregs of treachery and self-inflicted humiliation. That Ulama - *Waratha of the Ambiya* - would become the promoters of riba and baatil financial dealings for gratifying their pecuniary avarice in a despicable and lamentable embrace with capitalism was unimaginable not so long ago. Their sublime height once upon a time was the lofty Office of Nubuwwat whose functions they continued to discharge. While Nubuwwat had terminated, the function of *Amr Bil Ma'roof Nahy Anil Munkar* - *Da'wat* and *Tableegh* - the primary task of the Ambiya - was divinely ordained as the responsibility and obligation of the Ulama of this Ummah. Hence the Hadith states: "*The Ulama of my Ummah are like the Ambiya of Bani Israaeel.*"

THEIR FUNCTION

But the function of the Ambiya and the Ulama never was promotion of

the riba wares of kuffaar economic ideologies. Rasulallah (sallallahu alayhi wasallam) came to this earth with the Message of Tauheed and Virtue. He departed from this world and bequeathed the perpetuation of this noble obligation to the Ulama. But today we find the Ulama shunning and abandoning their lofty Office and sacred obligations in the pursuit of money doled out to them by the riba capitalist owners of banks. For the sake of the haraam money they are earning from the riba banks, they superficially scan through the kutub of the Math-habs and put together a fabric of baatil, connecting unconnected *masaa-il* of different Math-habs to produce *fatwas* of *jawaaz* at the behest of their capitalist paymasters. They are in this game of fabricating 'shariah-compliant' riba products for no reason other than the money and the first class plane tickets to jet around the world and live in the haraam environment of five star hotels.

The hirelings of the capitalist banks have to painfully labour to produce 'shariah-compliant' products for their masters who control the riba banks. They seek to achieve the 'shariah-compliant' trick with nomenclature with which they befool and befuddle the ignorant public. Thus they make riba 'shariah-compliant' by dubbing it 'penalty', and by proclaiming the avenue of expenditure of such haraam riba-penalty to be charity. In fact they wash impure garments with urine thereby bamboozling the masses and tricking them to believe that the garments washed with urine are *taahir/paak/pure*.

(Continued on page 9)

Questions and Answers

THE MAJLIS
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

Q. Is it Sunnat to recite 'Astaghfirullaah' when one yawns?

A. No, it is not Sunnat. There is no Masnoon recitation when yawning.

Q. Many Muslim newspapers print Qur'aanic aayaat and Ahaadith in Arabic. These papers are thrown all over the show even landing in dirt bins. It is distressing to see the degree of disrespect for the Qur'aan Majeed perpetrated by Muslims themselves. I live in a Muslim country where almost all the daily newspapers carry Qur'aanic verses, etc. It is too problematic to bury stacks of newspapers daily. In fact, it is difficult to find suitable places for burying these papers. In such circumstances will it be permissible to burn the papers? What should be done with the ashes?

A. Muslims in this age usually let out hollow howls of protest when non-Muslims desecrate Qur'aanic verses. But, Muslims themselves are worse than the non-Muslims in committing acts of desecration. You may burn the papers and it is best to strew the ashes in running water.

Q. I use a peacock feather as a marker in the Qur'aan Shareef in which I make tilaawat. Is it permissible?

A. It is permissible to use a peacock's feather for this purpose.

Q. Salafis say that it is bid'ah to kiss the Qur'aan Shareef.

A. Salafis are generally disrespectful. They lack in *Adab*. They treat the Qur'aan Majeed as an ordinary book. They will simply leave it on the floor even in proximity of their feet. It is permissible to kiss the Qur'aan. It is a mark of respect and love.

Q. A wife has abandoned the marital home because she wants her husband to buy or rent a big, separate house. The husband has given her separate living facilities in a big house in which the husband's 2 brothers and 1 sister also lives. The house is very big. The wife has her separate bedroom, kitchen, bathroom, toilet, etc., but she is not satisfied. She insists that she will not return as long as her husband does not buy another big house. She also wants her mother to live together. She says that it is her responsibility to look after her mother. However, she has two elder brothers and an elder sister. She is demanding Talaaq. They have been separated for more than three months. The husband did not evict her from the house. She went herself. My questions are as follows:

1) Islamically, should the husband give in to her request of renting or buying a house when he is unable to afford it?

2) It has been three months since they have not slept together. Is this one Talaaq? If not, after how many months will it be Talaaq without the husband saying anything about Talaaq?

3) Islamically is it her responsibility to look after her mother considering the fact that she has two elder brothers and an elder sister?

4) A certain Molana informed the husband that it is almost 4 months for their separation. It is like one Talaaq. Is this correct?

A. (1) The husband is under NO Shar'i obligation to buy or rent another house. If separate quarters for the wife have been provided in a big house where others live, then her Shar'i right has been discharged, and she has absolutely no further claim. As long as she has her privacy and the key for her separate apartment, the husband has fulfilled his right of *Suknaa* (separate living quarters) for his wife.

The wife's demand that her husband procures another house is unjust and invalid in the Shariah even if the husband can afford to buy/rent another house. In having left the marital home for no valid reason, the wife is under the constant *la'nat* (curse) of Allah Ta'ala and His Malaikah according to the Hadith of Rasulullah (sallallahu alayhi wasallam).

In the circumstances, the wife has no right to demand Talaaq. According to the Hadith, a woman who unjustly demands Talaaq, will not enter Jannat unless she is first punished in Jahan-nim. To save herself from this perdition, she should repent and return to her husband.

(2) Even if she stays away in this manner from her husband for her entire lifetime, no Talaaq comes into force as a consequence of mere separation. Talaaq is the consequence of the utterance of the husband. The consequence of separation is not Talaaq. So even if husband and wife do not sleep together for years, Talaaq does not come into effect.

(3) The responsibility of caring and maintaining the mother is the Waajib obligation of her sons. It is not the responsibility of a daughter who is married. The married daughter's responsibility is to her husband. Since the woman (the mother) has adult sons, the daughter's argument for insisting that her mother stays with her in the marital home is invalid and has no Shar'i basis.

(4) The 'certain Molana' who claims that the almost four month separation is 'like one Talaaq', does not know what he is speaking. An Aalim does not gorge out such absurdities. Since the husband made no utterance of Talaaq whatsoever, the Nikah is intact and will remain valid as long as the husband does not issue Talaaq. The wife in this case is described as *Naashizah* (grossly and flagrantly disobedient). As long as she persists in her disobedience, she is not entitled to *nafqah* (maintenance). She has to incumbently return to the marital home, then she will be entitled to maintenance.

Q. Is it mandatory, preferred or not at all necessary to wear a topi when going to the toilet? Also, for the ladies, do they have to cover their hair when going to the toilet?

A. It is mandatory to wear a topi when entering the toilet, also when eating. Yes, the ladies too should cover their

heads when in the toilet. In fact, the rule applies to a greater degree to ladies. The toilet is sometimes visited and occupied by evil jinn (shayaateen) according to the hadith, hence it is incumbent to recite the specific dua seeking protection from these shayaateen before entering the toilet. Covering the head is also a protection against the evil machinations of the filthy shayaateen.

Q. Please advise me: Do I have the right to know how many wives my husband has? He says that it is not my business to know how many wives he has.

A. Before marrying a man, a woman is entitled to know if he is already married and how many wives he has. After marriage, if your husband again married, but kept his second, third and fourth marriages a secret, then while it is improper for him to plot secret marriages, you do not have the right to know if he refuses to divulge information on his other marriages. Morally it is wrong for a man to keep his marriages a secret. The Shariah commands that Nikah be publicized, not concealed. Adultery is committed in secret and concealed. It is dishonourable and cowardly for a man to enter into Nikah and to keep the marriage a secret, and to treat it as if it is an adulterous relationship. However, despite the morality aspect, you do not have the legal right in the Shariah to know whether he has other wives. Your husband will not be committing a sin if he refuses to divulge his other marriage/s, but he will be sinful if he does not fulfil your marital rights.

Q. Some organizations and Ulama say that animal gelatine is halaal. They claim that the haraam hides/skins from which gelatine is made, undergo a total metamorphosis, hence the gelatine is halaal.

A. Those who make this claim are ignoramuses. They are unable to distinguish between right and left, hence they have the stupid audacity to make laughable and ridiculous claims. In their ludicrous idea of 'metamorphosis', bread baked with urinated flour will also be 'halaal' because of their warped conception of 'metamorphosis'. In terms of their conception, if liquor is add to flour and a cake baked, the latter will be 'halaal' since their stupid brand of 'metamorphosis' has taken place. On the basis of their idea, there can be no haraam items. They should disband their 'halaal'-certificate producing factory and once and for all proclaim all *najaasat* (filth) and *maithah* (carrion) to be 'halaal' in view of large-scale 'metamorphosis' being effected to all these commercial, processed products. But, this they cannot do, for it will entail a great loss of haraam revenue. These 'halaal'-certificate fabricating institutions are in the business for only monetary gain. They have no relationship with the Shariah's laws of haraam and halaal. All animal gelatine is haraam. All products contaminated with this *najaasat* are haraam.

Q. I will assume that the *Ijaarah*

(Leasing), which you have checked, is shariah-compliant. (The reference is to Wesbank's *Ijaarah contract - The Majlis*.) The problem is that the lessor under the product is a public company with limited liability. You have firmly expressed the view that the shariah does not recognize a company as a legal person. In the circumstances who is the other contracting party (lessor)? Is the *ijarah* contract valid in the shariah? Your urgent guidance will be deeply appreciated.

A. In the Shariah a legal person is only a true or a real person - a human being - *Insaan*. Undoubtedly, the Shariah does not recognize a fictitious 'person' or a 'legal entity' to be a real human being with contractual capacity. The imaginary 'legal entity' is a figment of capitalism. Despite this fact, the *Ijaarah* contract is valid in terms of the Shariah. The lessee deals with a real human being; namely, the representative of the *faasid* / *baatil* company. The lessee / buyer leases / buys a lawful commodity from a human being. The commodity is valid *maal* according to the Shariah. Both transactors are human beings regardless of who the lessor/seller is representing. All the *arkaana* (fundamentals) of a valid transaction be it *ijarah* or *bay'* (leasing or selling / buying), are existent. The *ijarah* is apart from the *faasid* company entity. This *fasaad* does not extend to the sale / *ijarah* between the client and the representative of the *faasid* company. A valid contract takes places between the two human beings (the lessor and the lessee).

The scenario which you have imagined is not restricted to *Ijaarah* contracts. It applies to even cash deals. Furthermore, the scenario which you have visualized in the light of our ruling on the status of a company, exists in almost every dimension of trade and commerce in this age. It is not restricted to the *Ijaarah* contract of Wesbank or any other bank. The same 'problem' which you have postulated is applicable to purchases made at supermarkets, clothing stores, pharmacies, buying airline and bus tickets, Hajj and Umrah tickets, etc., etc., etc. In fact, in today's world people are compelled to procure almost all their needs, right down to bread, milk and vegetables from *faasid* companies. The entire gamut of trade in this age is via the channels of *faasid* companies. The principle of *Dhuroorah* (Dire Need) is sufficient for permissibility in this regard. But in view of the validity of the transaction between the buyer and the representative of the *faasid* company, there is really no need to invoke the principle of *Dhuroorah* for obtaining the ruling of permissibility.

Q. In a circular, among the *Aadaab* of Wudhu, the following is mentioned: "To insert the little finger of both hands into the ear holes during *masah* of the ears." This is contrary to what appears in *Beheshti Zewer* and other *kutub*. In all the *kutub* it

Questions and Answers

THE MAJLIS
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

is mentioned that the index or forefingers should be inserted into the ear holes when making masah of the ears. Please comment.

A. The forefingers are used for making masah of the inside area of the ears. In the circular the *Aadaab* of Wudhu are enumerated. The act of inserting the little fingers into the ear holes is not mentioned in refutation of making masah of the inside of the ears with the forefingers, nor is it mentioned as another method. It simply supplements the method which is recorded in all the kutub. After the completion of masah of the ears, it is Sunnat according to one version to insert the little fingers into the ear holes and slightly shake them in that position.

Q. Is it permissible to have a thanksgiving feast when a baby is born?

A. Such feasts are bid'ah and not permissible. On the 7th day, the baby's hair should be shaven off, the baby named, and the Aqeeqah be made if one is by the means. There is no feasting and no ceremony whatsoever for this occasion.

Q. Is it permissible to have a funeral feast with the niyyat of Sadqah for the mayyit (deceased)?

A. Funeral feasts are bid'ah and not permissible. There is no such feast in Islam.

Q. The government levies exorbitant taxes – direct and indirect tax are over-burdening and terribly frustrating. Is it permissible to invest in government security, share-bonds, etc. to cover taxes?

A. It is permissible. Investment in only government bonds and securities will be permissible for off-setting the haraam and oppressive taxes which governments impose.

Q. What is the meaning of seeking knowledge even though it be in China?

A. Knowledge in the context of the Hadith refers to *Ilm* (Knowledge) of the Deen. It does not refer to secular knowledge. The Hadith obviously was not instructing the Sahaabah to leave Rasulullah (sallallahu alayhi wasallam) and travel to China to seek knowledge in the land of idolatry from idolaters. The headquarters of *Ilm* at the time when the Hadith was stated by Rasulullah (sallallahu alayhi wasallam) was Madinah Munawwarah, and the instructor was Nabi-e-Kareem (sallallahu alayhi wasallam). At that time China was the furthest known place from Arabia. The Hadith simply means that the *Ilm* of the Deen should be acquired wherever it is available, be it in far away places.

Q. Is it permissible for women to perform Salaat in their homes immediately after Athaan?

A. It is permissible. They may perform Salaat even before the Athaan provided that the time for Salaat has already commenced.

Q. If my neighbour is preparing a Walimah, is it permissible to send my wife or daughter to help prepare the food?

A. If the Walimah will be conducted

in the Masnoon manner without any haraam activities taking place, then it will be permissible. If haraam activities take place such as a reception in a public hall, intermingling of sexes, music, photography, stage, etc., then it will not be permissible. It is haraam to aid and abet sinful activities.

Q. Is it permissible to invest in a non-Muslim company if the company trades in only halaal products?

A. It is not permissible.

Q. Is it permissible to keep a hamster as a pet?

A. A hamster is a rat-like rodent. It is not permissible to keep it as a pet.

Q. Do we have to pay Zakaat on our monthly salary?

A. Zakaat is not paid on monthly salary. Zakaat is paid at the end of one's Zakaat year on one's cash, whether on hand or in the bank, gold, silver and stock-in-trade. Zakaat is not paid on that portions of the monthly salaries which have already been spent. If the total sum of these Zakaat assets is equal to or more than the Nisaab, then only will Zakaat be obligatory.

Q. Please furnish us with a ruling on the following situation: One of the agreements a couple had before Nikah was: "the husband will not marry while still in Nikah with the first wife". In violation of the agreement the husband has married again. The first wife does not want a divorce. Can she force her husband to divorce the second wife? Can she ask a Muslim court to annul her marriage?

A. You have only mentioned an agreement. If delegation of Talaaq was not part of the agreement, then the husband's action is a violation of a promise. The wife cannot force him to divorce his second wife nor can her Nikah be annulled. The promise which the husband made is of moral significance and cannot be used for obtaining annulment of the Nikah. The first wife should reconcile herself to the reality of the situation and exercise restraint. If she adopts Sabr, restrains her natural envy and accepts her husband's second wife, then she will, Insha'Allah, gain the rank of *Shahaadat* (Martyrdom) when she dies.

Q. Many Muslims are now engaging in a new practice which hitherto did not exist in the Muslim community. The janaazah is brought into the Musjid, and before or after the Janaazah Salaat the face of the mayyit is opened up for viewing. People file past to view the mayyit. Is this practice permissible?

A. This practice is not new only in the Muslim community here. This practice never was a custom in the entire Ummah since the past more than fourteen hundred years. It is a custom initiated in emulation of the non-Muslims who have such file-past practices to view the deceased. Firstly, it is *Tashabbuh Bil Kuffaar* which is haraam. Secondly, there is no precedent for this practice in the Ummah. It is a silly accretion to the Islamic or

Masnoon Janaazah service. In fact, it is not permissible to raise the hands to make even dua after the Janaazah Salaat. To a greater degree will the prohibition apply to a futile practice acquired from other nations. Thirdly, it is not permissible to delay the burial after the Janaazah Salaat or even before the Janaazah Salaat. The Sunnah commands haste with the burial. A futile non-Muslim custom introduced to impede the Sunnah is haraam. Fourthly, the introduction of this alien custom in this belated century is by itself a *daleel* for its *mardoodiyyat* (rejection). If the Aimmah and Ulama remain indifferent and refrain from prohibiting it, this practice will soon become entrenched and a hard-core bid'ah. Furthermore, in terms of the Hanafi Math-hab, it is not at all permissible to bring the Janaazah into the Musjid.

Q. Is it permissible to donate a kidney or any part of one's body for transplanting into another person who is in need of the organ?

A. It is haraam to 'donate' any human organ, and it is haraam to transplant any human organ into a person. It is haraam to derive any use whatsoever from any human organ. All reasons tendered for such haraam acts are spurious – devoid of Shar'i substance.

Q. I know Allah knows everything about us and that He sees us, and that whichever way we turn, there is the Presence of Allah Ta'ala. But a salafi secular teacher of mine has been raising some doubt about where exactly Allah is. Does He come to the toilet with us? Or is He on the Throne and knows and sees us through His knowledge? Please elaborate.

A. Salafis by nature suffer from two salient maladies: Lack of Taqwa and disrespect which in reality is an effect of lack of Taqwa. It is for this reason that your salafi secular teacher so disrespectfully and rudely, bordering on kufr, states about Allah Azza Wa Jal: 'Does He come to the toilet with us?' – Nauthubillaah! May Allah Ta'ala save us from uttering such blasphemy. This vile statement made in relation to Allah Azza Wa Jal exhibits the stark ignorance and spiritual barrenness of the *jaahil* teacher. When the Qur'aan Majeed itself declares:

* "East and west belong to Allah. Whichever way you turn, there is Allah's Presence."

* "There is no clandestine meeting of three (persons), but He (Allah) is the Fourth (One present at the gathering); nor are there five, but He is the Sixth of them; neither less than that nor more, but He is with them wherever they may be. Then on the Day of Qiyaamah He will inform them of that which they did (in secrecy)."

* "We are closer to man than his jugular vein."

* "He is with you wherever you are."

We are required to believe in all the *Mutashaabihaat* (Allegorical) aayaat of the Qur'aan Shareef without need for interpretation. Allah Ta'ala says

that His Presence is 'everywhere'. We believe in this without endeavouring to interpret the 'everywhere'. It is gross ignorance, to say the very least, to try to understand or figure out Allah's Presence. It is humanly impossible to comprehend Allah's *Zaat* (Being) and *Sifaat* (Attributes). Allah Ta'ala is the Eternal, Infinite Being while man's mind being created is extremely finite and limited. It is illogical and inconceivable for a finite created entity such as the human mind with its limitations to encompass the infinite Attributes of Allah Azza Wa Jal. A shaitani mind asks irrational, stupid and disrespectful questions such as the blasphemous one posed by your salafi secular teacher. Mu'mineen are only required to believe in the truth of whatever the Qur'aan and Hadith state without the need for interpretation of such issues which a created mind cannot encompass. Our belief in this regard is the following Qur'aanic aayat: "Those grounded in knowledge, say: 'We believe in (all) of it (the Qur'aanic verses). All of them are from our Rabb.'" The belief of the *juhhaal* in this regard, is stated in the same aayat as follows: "And, those in whose heart there is a disease (of kufr), pursue the allegorical verses of it (the Qur'aan) searching for fitnah (corruption) and searching for their interpretation. And, none besides Allah knows the interpretation of (these) verses." Beware of the deviation of your salafi secular teacher. He will ruin your Imaan.

Q. A lady has asked her husband for a divorce. They have two adopted children – a boy of 12 and a girl of 16. Who has the right of custody?

A. The girl is already *baalighah*. Since she is an adult, she may not live with the man (her foster father). It is her right to decide whether she wishes to live with her foster mother or with some of her other mahram relatives. But her foster father has no right of custody nor has her foster mother. However, if the girl has no close mahram relatives to accept her, then she should live with her foster mother. The boy is near to the age of *bulooah* (puberty). He should live with his foster father, not with his foster mother. The laws of Hijaab are applicable.

Q. Is it permissible to kiss the Qur'aan Shareef? Sheikh Albaani who is the Imaam of the Salafis wrote an article stating that it is bid'ah to kiss the Qur'aan.

A. Kissing the Qur'aan Shareef is permissible. It is an expression of reverence and love for the Qur'aan Majeed. It is a permissible practice which is not imposed on anyone. Whoever wishes to express his love and reverence for the Qur'aan Majeed by kissing it, placing it on his head or against his heart, is permitted to do so.

The Salafis who condemn this practice are spiritually barren and defective in their knowledge of the Shariah. The article by Albaani in which he rejects kissing the Qur'aan Shareef as bid'ah displays the defi-

Questions and Answers

THE MAJLIS
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

ciency of his knowledge of Hadith. Besides his personal opinion, Albaani has no Shar'i evidence to substantiate his claim.

The following is stated in Ad-Durrul Mukhtaar, Vol.5, page 272:

"It has been narrated that Umar (radhiyallahu anhu) every morning would kiss it and say: 'The Pledge of my Rabb! The Scripture of my Rabb Azza Wa Jal!'"

Uthmaan (radhiyallahu anhu) used to kiss the Mushaf (Qur'aan) and rub it on his face."

The following appears in *Albidaayah Wan Nihaayah*:

"Hadrat Abu Bakr Siddeeqe (radhiyallahu anhu) had appointed Ikramah Bin Abi Jahl (radhiyallahu anhu) the governor of Omaan. He would kiss the Mushaf, cry and say: 'The Kalaam of my Rabb! The Kalaam of my Rabb!' (Daarmi) Imaam Ahmad Bin Hambal cited him as evidence for the permissibility of kissing the Mushaf."

Kissing the Qur'aan Shareef has always been in vogue in the Ummah from the time of the Sahaabah. The view of Albaani is corrupt and baseless.

Q. When I was angry with my wife, I said to myself: 'I divorce her.' Is my nikah still valid with her?

A. If you had not verbally uttered the statement, but 'said' it in your mind, then your Nikah remains intact. However, if you had spoken the words, then one Talaaq Raj'i took effect. If this was the case, you can take her back without the need to perform Nikah again. But you have to take her back before expiry of her iddat which is the duration of three haidh periods.

Q. We were having a great deal of problems in our marriage. I could not cope with the stress. I gave her one Talaaq, but took her back. After some time, the same problems developed. In a state of great anger I gave the second divorce. But again I continued with the marriage. Family and friends said that my behaviour was bordering on insanity as they could not reason with me. The problems continued and I gave my wife the third Talaaq. I spoke to an Aalim who took my state of mind into consideration and said that my marriage is still valid. Please advise on this matter.

A. If you are insane, then you don't deserve a wife. The Aalim who had diagnosed you to be a maniac should have advised you to forget about the woman whom you had thrice divorced in your imagined and the Aalim's imagined insanity. The type of 'insanity' which constrained you to give Talaaq is not the insanity which incapacitates the brains of a man. Every man is plagued with your type of 'insanity'. It is merely the 'insanity' of the nafs for which a man is accountable. Your Nikah has finally and irrevocably ended. The Aalim Sahib spoke utter drivel and is indifferent to you living in zina with the woman who is no longer your wife. There is nothing wrong with you. You

are not mad. You are simply the slave of your nafs, dancing to every tune of its inordinate dictates and demands.

Q. An elderly man in our community is well-respected. He writes Ta'weez and lives a life according to the Sunnah. However, he does not perform Salaat with jamaat in any Musjid nor does he perform Jumuah Salaat. Is it permissible to accept Ta'weez from him?

A. It appears that you have not understood the meaning of Sunnah. How is it possible for a man to be leading a life in accordance with the Sunnah when he neither performs Salaat with Jamaat in the Musjid nor performs Jumuah Salaat. His very Imaan is in question. This man is being led on by shaitaan. Shaitaan has entrapped him in his tentacles. It is not permissible to accept Ta'weez from a man who lives under the spell of shaitaan.

Q. In our Musjid it is the practice of some musallis to perform two raka'ts Nafl before Maghrib Salaat. Is this correct?

A. This is valid according to the Shaafi Math-hab. However, Hanafis should not perform these two raka'ts. The Maghrib Fardh should commence immediately after the Athaan.

Q. If one can see the sun rise and set behind the mountains at a time which differs from the Salaat time-chart, which time should be followed?

A. If the sunset time on the time-chart is a couple of minutes later than one's observance of the sun setting behind the mountains, then follow the time-chart. In this is the precaution (*Ihtiyaat*). And, even if there is no timetable available, wait a couple of minutes after the disappearance of the sun behind the mountain. However, if one sees the sun rising from behind the mountain, but the chart shows that it is not yet sunrise, then one has to compulsorily follow one's physical observance. In this case it will not be permissible to follow the chart.

Q. The ruling is that it is not permissible for Muslims to sell haraam meat/food to even non-Muslims. What principle governs selling haraam clothes to non-Muslims?

A. Firstly, haraam meat/food is *najis* (impure). It is haraam to sell *najaasat*. For this reason it is not permissible to feed haraam meat to even dogs. Secondly, the Shariah requires a difference in the dress styles of Muslims and non-Muslims. The Khulafa-e-Raashideen would enforce this rule to ensure that neither Muslims emulate non-Muslims nor non-Muslims emulate Muslims. Cloth is not *najis*. It is therefore permissible to sell non-Muslim garments to non-Muslims.

Q. What should a person do when a Muslim steps into his shop to buy haraam clothes. How can the Muslim customer be prevented from buying?

A. There is no logical and no Shar'i reason to prevent the Muslim businessman from refusing to sell haraam clothes to a Muslim. There is nothing to compel him to sell such clothes to

Muslims. His first obligation is to abide by the commands of the Shariah. When there is a conflict, he should set aside everything else and submit to Allah's Law. There is no law to compel him to sell haraam clothes to Muslims. If he sells kuffaar fashionable garments to Muslims, he will be aiding and abetting in sin in flagrant violation of the Qur'aanic prohibition.

Q. What is the civil strife in Yemen about?

A. The strife is the consequence of *nafsaaniyat*. It is punishment for the flagrant transgressions – *fisq* and *fujoor* – of Muslims. According to the Hadith, internecine wars among Muslims are punishments for our sins which have exceeded all bounds.

Q. We had adopted an illegitimate boy whose biological parents (both Muslims) are alive. What laws of inheritance will apply in relation to this child?

A. The adopted child does not inherit in the estates of his foster parents. However, it is permissible to make a *wasiyyat* (bequest) for the adopted child. The *wasiyyat* should not exceed one third the total value of the estate. This child will inherit in his mother's estate, but not in the estate of his biological 'father'. A man who fathers an illegitimate child is not regarded as the legal father in the Shariah. His biological father has no rights over him.

Q. Several sons and daughters inherited a fixed property from their deceased parent. One of the heirs wants to be paid out. The other shareholders do not want to sell the property. The one who wants to be paid out insists that the property be put up for auction. How should this dilemma be resolved in terms of the Shariah? If the other shareholders agree to buy his share, should the market value be taken into account?

A. The one who wishes to sell his share is entitled to offer it to the other shareholders. He has to name his price. It is not necessary that the market value be taken into account. He can ask any price for his share, whether it is below or higher than market value. If the other shareholders are agreeable to buy, they should negotiate with him regarding the price which may be any amount mutually agreed on. If the other shareholders jointly refuse to buy his share or are unable to buy, then he is entitled to offer it to an outsider at the same price which he quoted to the shareholders. He may not sell to the outsider at a lesser price. If he is unable to get even an outside buyer, he cannot insist that the property be sold against the wishes of the other shareholders. He will have to be satisfied to be paid his share of the rental income.

Q. Muslim boys and girls attending secular school have so much degenerated that they are now openly indulging in 'matric balls'. What advice is there for such Muslim pupils?

A. There is no advice for them. They have already been consumed in shaitaan's cauldron of immorality. Their Imaan dangles on a thread if it has already not been expelled from their hearts. There are only curses and Allah's punishment for the parents of these immoral students. The parents have paved their path of Jahannum. Parents should now accept the bitter fruit of their evil decision to send their sons and daughters into the dens of prostitution. They should now balm their hearts with their futile crocodile tears, and carry their folly with them into their graves.

Q. A man owes me a large sum of money. He refuses to pay because his trading company is insolvent. Although he has closed his business, he owns valuable properties, owns vehicles and has many other assets all registered in the names of his wife and other relatives. He can afford to go for Umrah, but he presents excuses when I ask for my money. Is it permissible for him to go for Umrah?

A. It is not permissible. Too many people are hiding behind the kuffaar company laws to defraud their creditors. While he is absolved of his liabilities in accordance with the kuffaar capitalist laws, he will never escape Divine Apprehension. His liabilities will extend into the Akhirah where all his creditors will claim their rights.

Q. What is the Shariah's ruling regarding azal? Can this method be used by a newly married couple?

A. Azal, while permissible is Makrooh. Although frowned on, it is not sinful. It is permissible only with the consent of the wife.

Q. I would like to start a business. I have 50% of the capital but would be forced to seek finance from an institution. I did not have a positive response from an Islamic bank (Al-Barakah) as I did not meet their criteria. However, on the same criteria I was offered loans by Absa, Standard Bank and FNB. It appears that these banks are more lenient in granting loans than the Islamic banks. They are prepared to assist me with finance for a business. What should I do? May I accept these loans with the intention of paying it off as speedily as possible?

A. In no circumstances is it permissible to acquire a bank loan for initiating a business. You know or are supposed to know that interest is among the worst of the major haraam deeds. In one Hadith, Rasulullah (sallallahu alayhi wasallam) said that interest is a conglomeration of more than seventy major sins, the lightest of which is like fornicating with one's own mother. Secondly, there is no such thing as an 'Islamic' bank. All these so-called 'Islamic' banks, here in South Africa as well in all other countries, are unadulterated Riba banks which have misled the Ummah into the false understanding that their haraam financial wares and products

Questions and Answers

THE MAJLIS
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

are 'shariah-compliant'. They have achieved this trick by enlisting hired 'scholars' whom they pay lucrative remuneration for churning out 'halaal' fatwas for their *riba* products. Allah Ta'ala has given you sufficient wealth to pass the few remaining years of your life in comfort, consuming only halaal and worshipping Him with the aid of the *Noor* which halaal rizq generates in the soul and body of the Mu'min. Keep your 50% capital uncontaminated, and make dua for a halaal avenue of investment. If Allah Ta'ala wills, such an avenue will open up from a least-expected direction. This is what the Qur'aan states. Meanwhile, invest your capital in gold Krugerrands. But never cast your gaze in the direction of the *riba* banks. If you do, you will ruin your peace of mind in this dunya and destroy your Akhirah.

Q. My money is invested in a money market fund which yields interest. Would it be permissible for me to pay off interest of my business loan with the interest from my investments? Is it permissible in today's time to leave money in an investment account with the intention of using the interest gained to pay off interest expense of a loan?

A. The first step is to understand that your investment in the money market is *haraam*. You have to repent for this major sin and endeavour to cancel your investment. It is *haraam* to specifically open a banking account with the intention of paying the interest on a loan whether the loan has already been acquired or will yet be acquired. The reason for people failing to understand this simple fact is acclimatization with interest. Interest is so intensively and extensively practised that even Ulama have become desensitized to its abhorrence. Interest has been accorded the status of trade by even scholars, albeit of the *Soo'* (Evil) category. Nomenclature gimmicks are the stratagems of the legalizers of interest. Hitherto no one has asked: Is it permissible to gamble with the intention of using the proceeds to pay off interest on a loan? No one has thus far asked: Is it permissible to sell liquor with the intention of using the gain to pay off interest on a loan? Since Muslims despite their advanced state of moral degeneration, spiritual bankruptcy and total ignorance of the Shariah see no conundrum in the *hurmat* (prohibition) of gambling and selling liquor to enable them to pay the *haraam* interest on a loan already acquired. But since interest has been vigorously promoted by the capitalist system of economics, and licensed by the evil hired scholars, everyone indulges in it. Therefore, its abhorrence has departed from the hearts of Muslims. Hence the question. It is *haraam* to commit a sin to offset another sin when one is not under compulsion to commit the sin. Thus, it is not permissible to open a banking account or to invest in a *riba* financial institution with the express intention of gaining interest to pay off the interest on an

SIHR, TA'WEEZ AND THE OCCULT IN THE SHARIAH

Q. The use of charms and amulets in the form of Ta'weez' is becoming common practice among Muslims. I have on numerous occasions observed that certain ailments which have a simple scientific and allopathic background have been misconstrued as being due to witchcraft with the blessings and guidance of our learned Aalims. These occult beliefs and practices have even led to misunderstandings and feuds among family members. Another area of misguided belief is that of jinn association and possession. I have been privy to many psycho-social illnesses which have been misconstrued as jinn possession. Please enlighten the community regarding these fallacies.

A. Undoubtedly, there is much abuse and misunderstanding in this regard. However, to deny the validity of *Sihr* (magic), is highly erroneous. Since the reality of *sihr* is confirmed by the Qur'aan and the highly authentic Ahaadith, it will be *kufr* to deny this reality. Just as dabbling in *sihr* is *kufr*, so too is denial of *sihr* *kufr*. It is unintelligent to deny reality on the basis of malpractices and abuse which have become associated with the reality which is confirmed by the Qur'aan and Hadith and on which there exists the *Ijma'* (Consensus) of the Ummah.

It is also erroneous to deny that sicknesses and other adverse and evil conditions cannot be the consequences of *sihr*. In fact, *sihr* was perpetrated on Rasulullah (sallallahu alayhi wasallam). As a result of it, Surah Falaq and Surah Naas were revealed as the antidote to neutralize the effect of *sihr* which had afflicted Rasulullah (sallallahu alayhi wasallam). Hadhrat Ali (radhiyallahu anhu) was despatched to dig out the source of the *sihr* from a well where knotted hairs were implanted.

It is undeniable that the community abounds with quacks, deceits and frauds who attribute every physical and psychological sickness and con-

dition to *sihr* and the effects of jinn. Every quack claims to have a jinn and even many jinn under his control. While they diagnose the patient to be the victim of *sihr*, their remedies and potions invariably and miserably fail to cure the patient of the affliction.

On the basis of the practices of the quacks and frauds, it is unintelligent and un-Islamic to decry the valid practice of Ta'weez of pious and upright Ulama and Auliya who issue Ta'weez as a service, not in lieu of money. While medical doctors become millionaires and billionaires at the expenses of people's pains and misery, the pious Ulama do not accept a cent for the Ta'weez they prepare despite the fact that Rasulullah (sallallahu alayhi wasallam) had explicitly permitted a Sahaabi to accept remuneration for having treated and cured a patient with Surah Faatihah.

Furthermore, Ameerul Mu'mineen Hadhrat Umar (radhiyallahu anhu) had written a Ta'weez for the incurable headaches of a non-Muslim king. He sewed the Ta'weez in a cloth and in the *topi* (hat) of the king. Whenever the king donned the *topi*, the headaches would disappear. Surely, no one can fault Hadhrat Umar (radhiyallahu anhu) and suspect him of *shirk*. Also, Rasulullah (sallallahu alayhi wasallam) would recite Surah Ikhlās, Falaq and Naas, every night, blow on his hands and several times rub on his entire body. This he would do for protection against evil perpetrations. This amal of Nabi-e-Kareem (sallallahu alayhi wasallam) testifies to the validity of utilizing Qur'aanic verses for physical and 'occult' conditions.

While much of what you have said is correct, such malpractices are due to ignorance exploited by frauds and deceits. No Aalim of the Haqq who prepares a Ta'weez will ever advise a patient not to visit a medical doctor because the Ta'weez will do the job. If a person has a high degree of Tawakkul and of his/her own accord refuses to go to a doctor and reposes Trust in Allah's sacred Qur'aanic verses written in the Ta'weez, no one has the right to criticize this person. We are aware of cases where medical doctors had unanimously written off

the patient as a disaster case—that he will die within 24 hours—that the growth in the heart will burst within the next 24 hours if an operation is not done—that the woman with cancer will die within six months—that if the pregnancy is not terminated, the child will be horribly malformed—that the mother's life is in danger if she does not undergo a caesarean, etc., etc., etc. But all the predictions of the doctors were defied and proved grossly erroneous by the Tawakkul of the patient wearing a Ta'weez. There are many such cases to which we are witness. Nevertheless, the patient is not advised to abandon medical treatment. That is a decision for the patient himself/herself.

While every occurrence has a material or a worldly or a scientific or an allopathic or a physical basis and cause, the mundane basis has its supernatural (or what you term 'occult') cause. For example, a drought could be attributed to certain physical conditions. But what causes the physical/scientific basis to come into existence? The 'occult' cause for these mundane causes, according to the Qur'aan and Hadith are the sins, transgressions and rebellion of people. While there are scientific causes for earthquakes and tsunamis, the Qur'aan Majeed and the Sunnah state the actual and true cause of the mundane causes. The primary cause is 'occult' — the Wrath of Allah Ta'ala brought into operation by the flagrant immorality and transgression of people. To deny the 'occult causes' is to deny the Qur'aan and the authentic Ahaadith.

When criticizing *sihr* and the related malpractices, a balance should be struck to save one from the commission of *kufr*. A total denial of the Qur'aanic reality of *sihr* and the effects thereof is un-Islamic, unintelligent and dangerous for Imaan. The malpractices associated with the valid practice should be made the target of criticism. We have written a booklet on the subject of *Sihr*. If you are interested in this book, do let us know. We shall post a copy to you, Insha'Allah.

May Allah Ta'ala guide and protect us all.

already acquired loan. This is the original *mas'alah*.

However, if one has already suffered the misfortune of having opened such an account/investment in ignorance then the interest yielded by the account/investment may be used to pay off the interest on an *already acquired loan*. It will be *haraam* to acquire a loan from a bank with the notion of paying the future interest with the interest one has already gained or gains from an investment already made. So, if the loan you have mentioned has already been acquired, then you may use the interest from the *haraam* investment to pay off the *haraam* interest on the loan.

Q. What type of investments are

Islamically permissible? Standard bank offers a dividend income fund. They assure that profits are derived by investing money in properties and these profits are then paid to investors as dividends. An Islamic company called DMC invests your money in property and pays quarterly profits from the rentals. Are these ok?

A. To believe that there is a bank which is not inextricably wallowing in the quagmire of *riba* (interest) is a massive act of self-inflicted delusion. There is no bank, whether non-Muslim or so-called 'islamic', which is not neck-deep in the muck of interest and insurance. Without the pulsation of these twin evils in the veins of

all capitalist financial institutions, survival for them in their present form is impossible. Even the property-investment schemes of the banks are *haraam*. We are not aware of the DMC products. Send us their contract/agreement forms. We shall then apprise you of the Shariah's ruling, Insha'Allah.

Q. My relative is a medical doctor. He sees medical aid patients but is often short-paid by medical aids for medicine dispensed, the amounts sometimes not even covering his cost. Also, some medical aids pay much less than others, taking advantage of the current uncertainty and disputes caused by the medical

(Continued on page 12)

ALBARAKA BANK HAD given a brother Muslim a loan of R660,000 (See *The Majlis*, Vol.17 No.6). The cost of this shaitaani loan to the desperate debtor is right now not less than R1,837,600. We say 'not less', because the ultimate cost will be substantially higher than the bloody haraam extraction of R1,837,600 on account of the massive haraam legal fees which the Riba Albaraka Bank is loading onto the hard-pressed debtor in stark and flagrant violation of the Qur'aanic Command to grant the debtor extension—time to pay his debt. And, that extension commanded by the Qur'aan Majeed applies to the principal debt-amount, not to the haraam interest (riba) the bank has charged the debtor. Albaraka Bank has instituted haraam legal action against the debtor for recovery of the balance of the interest it 'believes' the debtor owes it.

Regarding the haraam legal action in violation of the Shariah, the Qur'aan Majeed states: *"And if he (the debtor) is in financial difficulty, then grant him an extension until a time of ease. And, it is best for you to give Sadqah if indeed you know (the meaning of Imaan, Sadqah and the Aakhirah). — Surah Baqarah, Aayat 280"*

But, knowing and understanding the transcendental truths of the Deen and the commands of Allah Ta'ala cannot be expected of those like *Albaraka Bank* and all the so-called 'Islamic banks' who wallow in haraam by satanically devouring *riba* because Allah Ta'ala declares in the Qur'aan Shareef:

"Those who devour riba do not stand except as stands one who has been driven to insanity by the touch of Shaitaan." — Surah Baqarah, Aayat 275

THE RUSE

The R660,000 loan which the *riba* bank had advanced to the debtor under the ruse of the shaitaani stratagem which it has dubbed '*muraabaha*', has long ago been paid. The *riba* bank is now grappling with the debtor to extract the balance of the 'unpaid' *riba*, hence its recourse to the kuffaar court for increasing the pressure of its grinding yoke with which the neck of the debtor has been garlanded to force the payment of the exorbitant amount of *riba*. Although according to the Shariah the principal debt amount has been paid ages ago, *Albaraka Bank* is pursuing the matter in the court of the *zaalimeen* to squeeze out the balance of the *riba* from the debtor in callous violation of Allah's command:

"And, if you (O Riba creditors!) repent (for your sins of devouring riba), then you are entitled to the capital amounts of your wealth." — Surah Baqarah, Aayat 279

But, if the creditor is not satisfied with his capital amount (the principal debt), and if he is not prepared to forgo the interest which he has charged and continues charging, then Allah Ta'ala has the following declaration for him: *'O People of Imaan! Fear Allah and abandon what remains of riba if indeed you are Mu'mineen.'* — *Baqarah, Aayat 278*

WAR

If *Albaraka Bank* and the other capitalist so-called 'Islamic' banks choose to ignore this Call of Allah to shun and abandon the *riba* which they have charged and are charging, and if they rebelliously reject this Qur'aanic aayat and decide to persist with their claims of *riba*, enlisting the kuffaar courts to extract and extort the interest from their hard-pressed and financially suffering debtors, then the very next Aayat 279 of Surah Baqarah, issues the following ultimatum of war for these satanic devourers of *riba*:

"Thus, if you (O Devourers of Riba!) do not (heed this Divine Command to abandon the riba you are claiming), then take notice of an ultimatum of war from Allah and His Rasool."

In addition to this 'War' which Allah and His Rasool (sallallahu alayhi wasallam) perennially wage against the satanic devourers of *riba* in this world on a wide variety of fronts, bringing moral, spiritual and physical strife, anarchy and corruption in different dimensions of their lives, this Divine War is extended into the Aakhirah to coalesce in the ultimate Chastisement of Jahannum. Thus, the Qur'aan Shareef announcing this ultimate penalty states: *"And (O Devourers of Riba!) Fear that*

which does not necessarily adopt the Hanafi Fiqh in all its rulings. In addition to the guidance obtained from the Independent Shariah Board, the Bank has recently adopted the standards issued by the AAOIF as a basis for its transactions in order to be consistent with internationally accepted standards in Islamic Banking and Finance."

This statement of *Albaraka Bank* is a red herring — a massive deception to deflect attention from the fundamental Qur'aanic prohibition of *Riba*. No 'shariah' board of hired scholars and no other confounded institution which has hammered out any 'international standards' for the acceptance and adoption of haraam *riba* under the subterfuge guise of 'Islamic Banking and Finance' will succeed in blinkering the eyes and confusing the minds of Muslims who are aware that there is absolutely no room in Islam for *riba* irrespective of the veneers and masks of '*muraabaha*, *mudhaaraba*, *mushaaraka*, etc.', with which the hired scholars have coated the unadulterated *riba* deals of these banks of shaitaan. Imaam Ghazaali's comment on these evil banks is undoubtedly salutary. He said that on assumption there would be business in Jahannum, then it would be the banking business.

with its averment that it and its un-Islamic 'shariah' board do not "necessarily adopt the Hanafi Fiqh in all its rulings". This statement has been made in an attempt to convey the idea that while the Hanafi Math-hab proscribes *riba* in entirety, there is scope for the bank's *riba* products in other Math-habs, hence the bank of *riba* has unshackled itself from the prescriptions and proscriptions of the Hanafi Math-hab.

This devious argument posited to deflect the minds of the unwary and ignorant and to confuse simple-minded molvis and sheikhs who have no expertise in this sphere is a classical example of the type of skulduggery which the satanic 'shariah' boards of the capitalist *riba*-banks employ to ensnare the Muslim public into purchasing the pure, unadulterated *riba* products marketed as 'shariah compliant'.

On the issue of the prohibition and Satanism of *riba* there is no difference between the Hanafi Math-hab and the other three Math-habs. Not a single Math-hab of the Four official Math-habs of the Ahlus Sunnah present any argument in justification of *riba*. And, how is it possible for any Math-hab of Haqq to overrule the prohibition of *riba* categorically stated with great clarity in

the Qur'aan and Ahaadith? The *fiqhi* (juridical) differences of the Math-habs on the details of trade transactions are not to be employed as stratagems for legalization and consumption of usury (*riba*). There is no valid stratagem in any Math-hab for overruling the Qur'aanic prohibition of *riba* — *riba* in which all the capitalist so-

called 'Islamic' banks are wallowing at the peril of destroying their Imaan.

The attempt to justify and legalize the scandalously exorbitant R1,2 million usury by way of the invalid and baseless stratagem of '*muraabaha*' is untenable and unacceptable to all Math-habs. The baseless stratagem is in terms of the Qur'aan-e-Hakeem the manipulation of men '*driven to insanity by the touch (spell) of shaitaan.*' (Surah Baqarah, Aayat 275).

STRATAGEMS

On the issue of baseless and haraam stratagems such as employed by the so-called 'Islamic' banks of usury, the Hambali Math-hab states:

"All stratagems are totally haraam. These stratagems are totally impermissible. It (a stratagem such as the trick of chicanery offered by the mercenary 'shariah' boards to the capitalist riba banks) is to present a permissible transaction (such as Albaraka's muraabaha attempt) while (in reality) the intention therewith is (the perpetration of) haraam by deception in order to attain an act which Allah Azza Wa Jal has made haraam, and in order to make lawful His prohibitions, or to cancel a Waajib or to usurp a right, etc. Ayyub As-Sakhtiyaani (rahmatullah alayh) said: 'Verily, they deceive Allah Subhaanahu Wa Ta'ala just as they would deceive a child. It would have been easier (and infinitely better) if they openly committed the act (of haraam without skulduggery and haraam stratagems).' — Al-Mughni, Vol.4, page 193)

(Continued on page 7)

ALBARAKA BANK - BRAZEN JUSTIFICATION OF ITS RIBA-KUFR

Day when you shall be returned to Allah. Then He will recompense every person for what he/she had perpetrated, and indeed they will not be dealt with unjustly (when they are punished)." — Surah Baqarah, Aayat 281

REFUND

The Qur'aan gives *Albaraka Bank* and all the other capitalist so-called 'Islamic' banks no option other than (1) Writing off the balance of interest outstanding, and (2) Refunding all the interest the debtor has already paid on the loan.

The juridical tricks and stratagems which the chicanery of the hired scholars of the corrupt so-called 'shariah' boards of these *riba* banks fabricate to justify and licence the *riba* products of the capitalist banks, whether Muslim or Kaafir owned, do not exculpate the owners of these shaitaani *riba* institutions from guilt nor will it save their skins in the Aakhirah. In pursuance of their pernicious *riba* designs, these evil hired scholars and the capitalist *riba* banks who have already traded their souls and their Imaan to Shaitaan, are ruining the Ummah, spiritually and financially with the tentacles of *Riba* which are parasitically gripping the Ummah and sucking its moral, spiritual and physical blood.

THE TRICKS OF JUSTIFICATION Justifying and vindicating the exorbitant *riba* which it has charged on the R660,000 loan, *Albaraka Bank* states: *"The Bank agreed to finance the transaction on a Muraabaha basis.....We wish to advise that the Bank is guided by an Independent Shariah Board*

Albaraka Bank should understand that its 'shariah' board of mercenary scholars, like all the hired scholars of the 'shariah' boards of other capitalist *riba* banks have no powers of abrogation. The Laws of the Shariah stemming from the Qur'aan and Sunnah, are sacrosanct, immutable and applicable right until the Day of Qiyaamah. The Qur'aan and Sunnah have categorically outlawed *riba* and have branded it satanic. *Riba* is aaraam of the highest degree. The terms '*muraabaha*, *mudhaarabah*', etc. do not and will not legalize *riba*. These stratagems have been fabricated by the deviate, evil scholars who are following with precision in the footsteps of the Ulama of the Yahood and Nasaara.

In a dastardly and a desperate attempt to deflect the valid criticism and the Islamic castigation directed at it for its haraam, cruel and absolutely heartless *riba* of R1,200,000 on a R660,000 loan, *Albaraka Bank* has no valid defence other than to stupidly speak of ludicrous 'shariah' boards and the haraam standards of some dubious mercenary institution which it designates AAOIF. *Albaraka Bank* has not presented a vestige of evidence from the Qur'aan and Ahaadith nor from the *Kutub* (Law Books) of the Shariah of any of the Four Math-aahib to vindicate its inordinate crave for the consumption of haraam *riba*.

Albaraka Bank in sheer desperation in its endeavour to justify the satanic usury it has charged the debtor to whom it had advanced the R660,000 loan, sought to present a valid basis

(Continued from page 6)

Dilating on the employment of such haraam 'muraabahah' stratagems which constitute standard *Albaraka Bank* procedure for devouring usury, Ibn Qudaamah states:

"And similarly (it is haraam) if he (the evil strategist) gives something as a loan and then sells to him (the debtor) a commodity for a price more than its value, or he (the strategist) purchases from him (the debtor) a commodity for less than its value in order to acquire (something) in exchange for the qardh (loan). All these acts employed by way of stratagem are khabeeth (filth/impure) and haraam. And, this is (also) the view of Maalik." — *Al-Mughni*, Vol.4, page 194

Since *Albaraka Bank* is so disenchanted with 'Hanafi Fiqh', it should unhesitatingly accept the view of the other Math-habs on its satanic policy of haraam hiyal (unlawful stratagems) — the view which has been expounded above.

TRANSFIGURATION

Explaining the fate of these strategists of haraam to legalize riba, Ibn Qudaamah states: "And for us (the proof is) that verily, Allah Ta'ala had punished a community because of the stratagem they had perpetrated. Thus, he transfigured them into apes, and He branded them transgressors." — *Al-Mughni*, Vol.4, page 194

Commenting on the Divine Rationale for the prohibition of haraam stratagems, Ibn Qudaamah says: "...And, all stratagems are of this nature, because verily, Allah Ta'ala has made unlawful haraam things due to their corruption and the harm which stems from them. Its corruption is not eliminated while its reality remains despite its presentation in another form, hence it is incumbent that the prohibition does not disappear, for example, naming liquor with another name." — (*Al-Mughni*, Vol.4, page 195)

DECEPTION

In its deceptive and baseless 'murabaha' stratagem to circumvent the prohibition of usury, *Albaraka Bank* seeks to overcome its dilemma with names of different persons to present an outward picture of a *Muraabahah* sale. However, the stratagem to which the riba bank has resorted to is devoid of reality. The different names representing the buyer and the seller, are misleading. While a 'muraabaha' transaction is presented on paper, the deal in reality is an unadulterated riba loan. According to the Shariah, of decisive

ALBARAKA BANK - BRAZEN JUSTIFICATION OF ITS RIBA-KUFR

importance in commercial transactions is the reality, not the outward or superficial form from which the true meaning or reality has been expunged by the corrupt intention.

"The determinant in commercial transactions is the reality, not the outward form."

(Badaai', Vol.6, page 135)

In the 'murabaha' deal between *Albaraka Bank* and the debtor Zaid, while the 'original supplier' and the 'purchaser' are purported to be two different persons, in reality they are one and the same 'Zaid' who had applied for a loan. The debtor, Zaid, categorically claims: "The equipment and the goods (stock) belonged to us, i.e. it was in the shop before we took the loan. The equipment and stock did not belong to a third party. *Albaraka Bank* technically 'bought' our goods from us for R660,000 and 'sold' it back to us." On paper *Albaraka Bank* 'purchased' the existing stock and equipment in Zaid's shop, appointing Zaid as its agent to buy and sell his assets in a fictitious, never-intended sale, then to 'resell' his own goods to himself acting as the 'agent' of the bank in another scandalously fictitious 'sale'. In its blissful *jahaalat* or simulated *jahaalat*, the bank imposes on itself the delusion of 'murabaha' in the effort to overcome the prohibition of the massive amount of riba it has charged on the initial loan given to Zaid.

It never was the intention of Zaid to sell the stock and equipment of his shop to anyone. He continued trading with the stock and equipment and sold thousands of rands of the stock right during the negotiations with the bank to advance him the loan. The bank too had no intention of purchasing Zaid's stock and equipment, and in fact it never validly purchased it even technically. The sale was not valid even in the outward form because there was no intent to sell or to buy to stock and the equipment, nor was there an independent agent to act on behalf of the bank, nor did the bank take possession of the goods, nor was possession of the goods given to Zaid, nor was there a seller of the goods to any true agent of the bank. He simply continued his normal trading with the

purportedly 'sold'/'bought' goods, and he continued the utilization of his equipment purportedly 'sold' to the haraam riba capitalist bank which allegedly 'resold' it to Zaid, the true owner of the assets.

RIBA AGREEMENT

In its riba agreement, *Albaraka Bank* states in clause 6.1: "The parties record that the Purchaser has selected the Goods from the Supplier thereof, acting as an agent for the Seller, and the Purchaser is conversant with the nature and purpose of the Goods."

Clause 6.2 of the riba agreement states: "The Seller shall purchase the Goods from the Supplier. Ownership of the Goods shall pass to the Seller upon the conclusion of the sale between the Supplier and the Seller..." Regarding these two highly deceptive and misleading stipulations, Zaid, the debtor who had acquired the loan, says: "Clause 6.1 and Clause 6.2: These things never took place."

That "these things never took place" is quite logical and reasonable. Nothing was sold and nothing was bought, and nothing was resold by way of the fictitious 'murabaha'. The deal was a simple, unadulterated riba transaction. Zaid desperately required a loan. He approached the riba bank which granted him the loan for which the bank wanted riba. Since it dubs itself, 'Islamic', *Albaraka Bank* had to resort to the baseless 'murabaha' trick to throw critics off the track of likely criticism should the haraam deal leak out into the public.

Albaraka Bank may continue explaining and justifying its massive riba charges until Doomsday. It will not succeed in convincing any Muslim who has some understanding of the Shariah that the usury it has charged is profit — that the deal it had struck up with Zaid was a valid *Muraabahah* transaction. The very minimum demand of Imaan is for *Albaraka Bank* to cancel all legal proceedings against Zaid and to refund to him every rand in excess of the R660,000 which according to the Shariah has been extorted and usurped under the subterfuge of *murabaha*.

"And if you do not (do as commanded by Allah), then take notice of an ultimatum of war from Allah and His Rasool." *Qur'aan*

THE SHARIAH IS THE ONLY STANDARD

IN ITS FUTILE and desperate endeavour to justify the massive amount of usury charged on a plain money-loan given to a Muslim in financial distress, *Albaraka Bank* states: "The Bank has recently adopted the standards issued by AAOIF as a basis for its transactions in order to be consistent with internationally accepted standards in Islamic (sic) Banking and Finance."

Let all and sundry, in particular *Albaraka Bank*, know and understand that while the capitalist bank has 'recently' adopted a capitalist standard accepted by international capitalism, this Ummah knows and understands only one Standard — the Standard of the Shariah as elucidated by the Qur'aan and Sunnah, which declare:

"Then We have established you on a Shariah (the Divine Standard). Therefore follow it, and do not follow the vain desires of those (riba capitalists) who lack understanding." (*Qur'aan*)

This Standard of the Shariah is not a recent accretion as is *Albaraka's* haraam capitalist standard regardless of it being 'internationally accepted' by the legions of shaitaan and kufr. The Divine Standard was delivered to mankind and perfected more than fourteen centuries ago. This Standard tolerates no accretion and no distortion. Capitalists who suffer from the inordinate crave for riba will not succeed in their ploys to mangle and corrupt the Divine Shariah with the aid of the mercenary and hired scholars who have sold their souls and Imaan down the drain for a miserable pittance.

Any standard which is in conflict with the Divine Shariah is a satanic standard designed by shaitaan himself. Shaitaan employs even scholars — hired scholars — in the furtherance of his evil plots to destabilise and ruin the Ummah with haraam.

Those professed Muslims who adopt recently fabricated 'international standards' in their pursuit for wealth in flagrant contravention of the Divine Shariah, are asked by Allah Ta'ala:

"What! Do you search for the law of jaahiliyyah (the standards of capitalism)?"

GELATINE IS-HARAAM

The haraam 'halaal-certificate' vendors for the sake of augmenting their already overflowing haraam monetary coffers with more ill-gotten money, are making feverish attempts to convince the gullible Muslim community that the gelatine manufactured from *najis maitah* (impure carrion) is 'halaal'. By proclaiming this haraam substance 'halaal', these unscrupulous vendors of haraam scraps of paper which they describe as 'halaal certificates', see a whole range of commercial products with gelatine content for which 'halaal' certificates could be lucratively (for their pockets) issued thereby swelling the inflow of

revenue at the expense of miserably trading the Deen, tarnishing the Imaan of people and ruining their moral character by ingestion of the filth of haraam carrion.

'METAMORPHOSIS'

By a deceptive employment of sophistry and 'chemistry' to sound 'scientific' and enlightened, the miscreant haraam certificate vendors abortively propagate the notion that the impure carrion from which gelatine is made undergoes a total metamorphosis resulting in a magical transformation to satisfy the Shariah's principle of *Qalbul Maahiyat* which envisages the total destruction and transformation of the original impurity and the emergence of an entirely different substance which has its own independent existence. Popular examples of this principle given by the illus-

trious Fuqaha of Islam is the conversion of a dead animal which had died in a saltpan. The animal after putrefaction in the saltpan disintegrates and is totally transformed into salt. The salt being an independent substance with its own existence apart from the dead animal is halaal.

SHAAFI MATH-HAB

The principle of *Qalbul Maahiyat* also applies to vinegar which results from the total transformation of liquor although this latter example is not a valid *Qalbul Maahiyat* in accordance with the Shaafi Math-hab. It is therefore not permissible for followers of the Shaafi Math-hab to consume the commercially produced vinegar produced from liquor. Similarly, it is not permissible for Shaafis to use almost all soaps which are available on the market because

most soaps are manufactured with haraam fat, and in terms of the Shaafi Math-hab, the principle of *Qalbul Maahiyat* is not recognized as being valid in soap manufacture where haraam fat is used as an ingredient.

NAJAASAT

Gelatine is manufactured from the *najaasat* (impurity) which is extracted from skins of haraam animals. The end product, gelatine, is like the end product, bread or cake, made from flour to which impure and haraam substances

(Continued on page 8)

The Sophistry of the GELATINE ARGUMENT

GELATINE A MISLEADING ARRAY OF NAMES

IN THE ATTEMPT to peddle the permissibility of haraam gelatine, a pamphlet issued by the NIHT vendor of haraam certificates, purveys a list of 18 dignitaries who have given the green light of 'halaal' to the filth known as gelatine. With this misleading array of names, the NIHT vendor seeks to impress gullible Muslims and to stampede them into acceptance of the haraam 'halaal' certificates which these miscreant vendors are doling out to manufacturers for exorbitant haraam fees.

In the list comprising mainly of non-entities furnished by the NIHT pamphlet, two are of concern, namely, Hadhrat Mufti Rashid Ludhyaanwi (rahmatullah alayh), and Mufti Taqi Usmaani. Both these Ulama are from Pakistan. There is a need to examine the fatwas of these two senior Ulama.

MUFTI RASHID LUDHYAANWI'S FATWA

The following question was posed to the venerable Mufti Saahib: "Bread is eaten with jelly (i.e. in Pakistan). Some people say that it (the jelly) is not permissible because it is made from the skins and bones of animals. What is your research in this matter?" Mufti Rashid Saahib answered: "Firstly, there is no incumbency for manufacturing jelly (gelatine) from bones and skins. It is also made from the leaves of trees, etc. Secondly, if it is made from skins, etc. then it is not necessary that the skins are from dead (haraam) animals. The skins of halaal *Thabeelah* (Islamically slaughtered animals) are overwhelming. Thirdly, in the manufacture of jelly (gelatine) there is the *possibility* (emphasis ours) of *Tabdeel-e-Maahiyat* (metamorphosis). In this event, gelatine made from the skins of haraam animals is also halaal."

(Ahsanul Fataawa, Vol, 8, Page 128)

Comment

(1) The issue of 'incumbency' is irrelevant in our context here in South Africa. No one here questions the status of plant / vegetable gelatine. While the questioner did not specify the type of gelatine, we state categorically that our discussion and concern pertains to *only* animal gelatine. The doubt which Hadhrat Mufti Rashid Saahib presented thus has no relevance in the context of our discussion. Here in South Africa animal gelatine is specified. The discus-

sion is thus restricted to this issue. Thus, the first argument of Mufti Rashid has no relevance to our situation.

(2) Mufti Rashid Saahib's view of the skins being overwhelmingly from halaal animals slaughtered Islamically, is applicable to Pakistan where 99% of the animals are slaughtered by Muslims. The overwhelming possibility of halaal skins alluded to by him therefore has validity in Pakistan, not in South Africa where even the vendors of haraam certificates concede that the overwhelming supply of skins is haraam.

(3) In his third argument, Hadhrat Mufti Rashid bases his conclusion of 'halaal' on uncertainty. He speaks of the 'possibility' of metamorphosis. It is clear that the venerable Mufti Saahib lacked expert knowledge of gelatine manufacture, hence he was constrained to postulate 'possibility', and not certitude. The venerable Mufti Saahib's conclusion of the '*possibility of Tabdeel-e-Maahiyat*' occurring in gelatine manufacture is peculiar, untenable and unacceptable. His fatwa was not based on fact. We therefore have to dismiss this fatwa. It has no relevance to gelatine manufacture in South Africa where this haraam substance is made from impure and haraam skins which has retained its fundamental structure along with much of its inherent impurities. Absolutely no *Tabdeel-e-Maahiyat* takes place. The conclusion based on a *possibility* is therefore baseless.

Mufti Taqi Usmaani's Fatwa

The Bid'ati NIHT states in its pamphlet that according to Mufti Taqi Usmaani, gelatine is 'HALAAL'. This statement is highly misleading. Mufti Taqi Saahib's full statement on the gelatine question is as follows:

"The substance of the Fatwa is that gelatine acquired from the bones can be held as pure (*Taahir*) and the gelatine acquired from the hides of un-slaughtered animals can also be held as pure because chemical process fulfils the requirement of tanning (*Dabaghah*) but there are two points to be kept in mind. This ruling applies only to the animals other than pig. Secondly, my ruling was to the extent of purity of gelatine. So far as its oral use is concerned there is difference of opinion among the Muslim jurists. Some Fuqaha are of the view that hides of a halaal animal can be used orally after being tanned but the majority of the jurists are of the view that it is not allowed for oral use. The latter view

Qalbul Maahiyat in the Shariah. At this juncture it will suffice to emphasise that gelatine is made from impure and haraam substances extracted from the skins of haraam animals, including pigs. All food items with gelatine as an ingredient are haraam. Insha'Allah, a booklet comprehensively explaining in detail gelatine-manufacture will soon be made available to the Muslim public.

HARAAM GELATINE

GELATINE IS MANUFACTURED FROM THE NAJAASAT (IMPURITIES) EXTRACTED FROM THE HIDES AND SKINS OF ANIMALS WHICH ARE NOT SLAUGHTERED IN ACCORDANCE WITH THE SHARIAH'S REQUISITES OF *THABAHAH*. GELATINE IS THE ACTUAL DECOMPOSED FILTH, WHICH IS THE END PRODUCT OF THE PUTREFACTION OF THE NAJAASAT. AS SUCH, ALL ANIMAL GELATINE IS **HARAAM**. AND ALL PRODUCTS CONTAINING GELATINE ARE **HARAAM**. STATING THE MORAL AND SPIRITUAL HEALTH AND SUCCESS OF MUSLIMS, RASULULLAH (SALLALLAHU ALAYHI WASALLAM) ENCAPSULATED IT IN HIS WONDERFUL ADVICE:

"SPEAK THE HAQQ AND EAT HALAAL."

has been preferred by most of the Hanafi jurists. However, some of the Hanafi jurists and a large number of Shaafi jurists have preferred the permissibility of oral use of the hides of Halal animals after *dabaghah*. Consequently, the use of gelatine taken from halal animals, like cow, should be avoided as far as possible acting on the opinion of the majority of the jurists. However, since Imam Shaafie in his latter view has opined it to be Halal and a large number of the Shaafie jurists as well as some Hanafi jurists take it as such, the view of these Fuqaha can be acted upon in the cases of *genuine needs*." (This is a verbatim reproduction of the English fatwa of Mufti Taqi Sahib).

Concluding his Urdu fatwa on gelatine, Mufti Taqi says: "....."In the preparation of gelatine, does *Inqilaab-e-Maahiyat* (total metamorphosis) occur or not? On this question, I am still in doubt."

Comment

This is a far cry from the emphatic attribution of 'halaal' to Mufti Taqi Saahib. He has stated his uncertainty on this issue with clarity. The salient facts in his fatwa are:

- He has no certitude on the issue of *Tabdeel-e-Maahiyat* in gelatine manufacture.
- If *dabaaghah* (tanning) does take place, it will render the resultant gelatine *taahir* for external use, but consumption should be avoided in view of the majority view of prohibition. There is scope for consuming gelatine (if it is pure) only "in cases of genuine need".

The claim of 'halaal' which has been unconditionally attributed to Mufti Taqi by the Bid'ati NIHT is palpably dishonest and misleading.

Assuming that *dabaaghah* does occur (but in reality it does not), then too, according to Mufti Taqi, there is scope for consuming only in "*cases of genuine needs*". The myriad of products which the haraam certificate purveyors and marauders of morality and Imaan contemplate certifying are never "*cases of genuine need*".

MINORITY

Furthermore, the view of the minority should not at all have been cited by Mufti Taqi. In this era of liberalism and *admut taqleed* (abandonment of Taleed) it has become fashionable to set aside the fourteen century rulings of the Shariah for invalid reasons – for naf-

saani motives to satisfy nothing but carnal emotions such as the inordinate desire to consume haraam luxury food items, e.g. ice creams, sweets, chocolates and the numerous other kinds of absolutely non-essential foodstuff which in fact are injurious to the health on account of the permeation of chemical poisons – preservatives, emulsifiers, stabilizers, colourants, flavourings, and host of haraam ingredients camouflaged with E-numbers. To soothe the conscience, views of the minority are cited in justification and to reject the rulings of the *Jamhoor Fuqaha* (the overwhelming majority of the Fuqaha). The view of the minority may be availed of only in situations of dire need, not for gratifying the nafs with non-essentials which are even injurious for the health of the body.

It was highly improper for Mufti Taqi to acquit himself in his fatwa so ambiguously by the presentation of the discarded view of the minority in the endeavour to water down the significance and importance of adherence to the ruling of the *Jamhoor*. Even according to the Shaafi Math-hab, the *Jamhoor* refutes the minority view. Imaam Nawawi states: "The most authentic of the two versions according to the *Jamhoor* is the *Qadeem* (i.e. the original view of Imaam Shaafi), and that view is *Tahreem* (i.e. it is haraam). And, this *mas'alah* is among those (*masaa-il*), the fatwa of which is given on the *Qadeem*." (*Al-Majmoo' Sharhul Muhzzab*)

Anyhow, this permissibility according to the minority applies only if the skin is *halaal* and *taahir*. In the case of the skins from which gelatine is made, they are neither *halaal* nor *taahir* since the alleged *dabaaghah* does not take place.

TABDEEL

It is clear that Mufti Taqi Saahib is also unaware of the factual position regarding gelatine production. He wavers on the issue of *Tabdeel-e-Maahiyat* claimed for gelatine. Mufti Taqi has based his view of the purity (*tahaarat*) of gelatine on the erroneous understanding that the process of *dabaaghah* (tanning) occurs prior to the obtainment of the end product, viz., gelatine. This is a misunderstanding and an error based on either insufficient or incorrect information.

(Continued on page 9)

(Continued from page 7)

**GELATINE IS
HARAAM**

have been added. The transformation which the impure flour undergoes, does not render the resultant bread/cake halaal. Change of form is not total transformation / metamorphosis known as

ILM OF THE DEEN AND THE ULAMA

RASULULLAH (sallallahu alayhi wasallam) said: "He who teaches *Ilm* to one who is unfit for it, is like one who garlands pigs with diamonds, pearls and gold." (Ibn Maajah, Baihq)

The Knowledge of the Deen is a sacred *Amaanat* (Trust). It is haraam to entrust this *Amaanat* to a person who lacks the natural and inherent ability and qualification for sustaining this sacred Trust. Severely reprimanding the Ulama who impart higher Deeni Knowledge at the academic level to fellows whose *akhlaaq* operate at the gutter level of immorality, Rasulullah (sallallahu alayhi wasallam) likened them (such Ulama) to a man who garlands pigs with necklaces of diamonds and gold. Just as it is an act of the gravest injustice and ingratitude to garland a pig with such a precious necklace, so too are the Ulama guilty of committing an exceptionally grave sin by abusing the *Amaanat* of *Ilm-e-Wahi*. They abuse this sacred Trust when they impart this Knowledge to such persons whose immoral characters are sure signs of their inability to bear and sustain the *Amaanat* of *Ilm*.

EVIL MOTIVE

When a student does not give practical expression to the *masaa-il* which have been taught to him, it is a sure sign of his evil motive for the pursuit of higher Deeni *Ilm*. Such students should be taught the basic *masaa-il* and advised to set out into the world to follow a mundane profession for their daily bread. If this sacred Trust of *Ilm* is placed on the shoulders of persons with corrupt intentions, the consequence will be what is today in front of our eyes – a glut of ulama-e-soo' who pursue the wealth and pleasures of the world, giving their shallow and little 'knowledge' in exchange for the *najaasat* and carrion which they hanker after.

They behave like pigs behave when garlanded with gold, pearls and diamonds. Like pigs soil and destroy the precious garland of jewels, so too do the ulama-e-soo' destroy and corrupt the garland of *Ilm-e-Wahi* which the Asaatizah garlanded them with. It is imperative, especially in this age to be extremely circumspect when admitting students for the pursuit of higher Deeni Knowledge.

ULAMA-E-SOO'

There is no group of individuals who have harmed and destroyed Islam as much as the ulama-e-soo'. They existed in every age in different hues, plodding different routes, but all with the same evil and pernicious agenda of gratifying their greed for wealth and cheap glory. In the process of this satanic and nafaani pursuit, they misinterpret and distort the Qur'aan and Ahaadith with deliberate intent. In this present age the league of ulama-e-soo' consists of the radio molvis/sheikhs, the molvis and sheikhs of the 'shariah boards' of the capitalist banks, the TV molvis and sheikhs, the molvis and sheikhs who organize, aid and abet kuffaar sporting activities, the molvis who are issued special passes to visit at will the Wanderers cricket ground and to sit in the VIP stand and hall gluttonously ingesting haraam food, molvis and sheikhs who participate in inter-denominational prayer services, honouring and revering the objects of veneration of the idolaters, molvis and sheikhs who organize and participate in so-called charitable 'dinners', molvis and sheikhs who are constrained by the inadequacy of their Deeni knowledge and their moral bankruptcy to pursue kuffaar university degrees, sitting at the feet of secular teachers after having been bestowed the Mantle of *Ilm-e-Wahi*, molvis and sheikhs who join the miserable haraam-certificate bodies to certify the haraam meat products of kuffaar establishments; molvis and sheikhs who abandon *Amr Bil Ma'roof Nahy Anil Munkar* for the sake of appeasing the world in their dastardly bid for the embellishments which the dunya has to offer, and molvis and sheikhs who solemnize haraam wedding receptions. It is this League of Ulama-e-Soo' which is digging the foundations of Islam. They cause greater harm and damage to Islam and the Ummah than Bush and Blair with their coalition. They are deadlier enemies of Islam and the Ummah than Shaitaan himself.

As for the molvis who are lost in the intoxication of the bid'ah of *qabar puja*, some mitigating factors could be cited to exclude them from the above-mentioned list of ulama-e-soo' who suffer from the disease of incorrigible soo' (evil). The evil of the bid'ati

(Continued on page 10)

THE EVIL OF 'SHARIAH' BOARDS OF THE CAPITALIST RIBA BANKS

(Continued from page 1)

The Office of Nubuwwat never envisages Ulama as vendors of haraam certificates, as abattoir inspectors and as the bedfellows of the capitalists in the satanic enterprise of riba-production. Since the Ulama have branched off into a variety of baatil avenues, they have in entirety abandoned their sacred obligation of *Amr Bil Ma'roof Nahy Anil Munkar*. Now instead of commanding righteousness and forbidding evil, they do the exact opposite in emulation of the munaafiqeen and the kuffaar about whom the Qur'aan Majeed says:

"The male munaafiqeen and the female munaafiqeen. They all are of the same breed. They command evil and prohibit righteousness and they withhold their hands. They have forgotten Allah, hence He (too) has forgotten (abandoned) them. Verily the munaafiqeen are faasiqoon (evil, rebellious hypocrites)." – Surah Taubah, Aayat 67)

Instead of fulfilling the sacred demands of the Office of Nubuwwat, the hired scholars of the capitalist banks are acting the role of the munaafiqeen. They are employing their Deeni Knowledge for the acquisition of the carrion of the world. The *maqsad* (goal) of *Ilm-e-Deen* is the *Treasure* of Allah Ta'ala. But, lamentably, those scholars of corruption who have embraced the capitalists with their sights focused on money are utilizing their *Ilm* in the pursuit of worldly and nafaani aims. About the scholars who misuse their knowledge to treacherously sell the Shariah, Rasulullah (sallallahu alayhi wasallam) said: "He who acquires the knowledge (of the Deen) with which the Pleasure of Allah is sought, but acquires it for worldly gain, will not obtain the fragrance of Jannat on the Day of Qiyaamah." – Ibn Maajah, Abu Dawood, Musnad Ahmad

Hadhrat Umar (radhiyallahu anhu) asked Hadhrat Ka'b (radhiyallahu anhu): "What expels *Ilm* from the hearts of the Ulama?" Hadhrat Ka'b (radhiyallahu anhu) replied: "Greed". It is this inordinate greed for wealth and the insane desire to gratify the de-

mands of the nafs which have ruined the Ulama of this age. For the sake of gratifying their greed for money, they have vacated the Office of Nubuwwat, ceased acting the role of being Rasulullah's representatives, and opted for the satanic profession of the Ulama of the Yahood and Nasaara – the profession of concealing the Haqq, distorting the Haqq and fabricating baseless *fatwas of jawaaz*.

In this satanic profession, the hired scholars have degenerated to the lowest ebb of corruption. They come fully within the glare of the Hadith: "Verily, the worst of evils is the evil of the Ulama." – Daarmi

HIRELINGS

There is no such thing as a 'shariah board' for marketing and promoting the riba wares of the capitalist banks. Islam is the antithesis of the capitalist system. A synthesis cannot be forged between these two opposites which stand poles apart. The members of these capitalist 'shariah boards' are the hirelings of the banks. They have to necessarily act in the best monetary interests of their capitalist paymasters. Surely the banks will not pay a molvi or a sheikh \$100,000 for a couple of 'consultations', for *La Yajooz fatwas* (decrees of impermissibility). If a hired scholar adhering strictly to the Shariah acquits himself honestly by apprising his employers of the Haqq of the Shariah, he will swiftly be given the boot unceremoniously. He cannot be paid large sums of money for declaring riba products haraam. His function as a member of the 'shariah board' of a capitalist bank is to fabricate permissibility by hook or by crook. That is for what he is being remunerated. He does not sit on a silly 'shariah board' as an ambassador of Islam. He sits there as a hired employee of his riba paymasters. There is absolutely no goodness in these shariah boards of hired scholars. They do not represent Islam. The Muslim community should not accord any credence whatsoever to the advertising stunts of the 'shariah boards' of the riba banks. Never invest in a bank on the basis of a fatwa issued by a bank's 'shariah board'. Such boards are the employees and bedfellows of the riba capitalist banks.

GELATINE A MISLEADING ARRAY OF NAMES

(Continued from page 8)

mation furnished to Mufti Taqi. *Dabaaghat* (tanning) is a purifying act (*mutahhir*) because it expels every vestige of impurity and moisture in the skin. Partial extraction of impurities and moisture is not *dabaaghat* according to the Shariah. Stating the definition of *dabaaghat*, Mufti Taqi Saahib cites Allaamah Kaasaani (rahmatullah alayh)

as follows:

"Verily, the impurities of carrion such as the moistures and flowing blood are eliminated by means of dabaaghat. It (the skin) is thus purified just as impure garments are purified when washed with water."

If all the impurities and the moist substances of the skin are not eliminated, *dabaaghat* does not take place, and the skin remains impure and

haraam for use of any kind, even external use. There is consensus of all Math-habs on this issue. If *dabaaghat* is to be truly effected to the hides and skins, these would become totally unfit for producing gelatine. Gelatine cannot be made from skins with which shoes, belts and other leather products could be manufactured. On the contrary, leather products cannot be manufactured from gelatine or from such skins which retain moisture, tissue, and which have been converted into a slimy sludge from which comes forth the gelatine. When *dabaaghat* has been effected, the skin is ready for manufacturing leather products. But gelatine cannot be made from such dried out skins from which every vestige of

moisture and impurity has been expelled.

Gelatine is made from impure pieces of haraam skins to which *dabaaghat* is not applied. It is a misconception to assume that the raw material for gelatine is obtained from skins after *dabaaghat*. Mufti Taqi Saahib has wrongly inferred that gelatine is produced from the skins after the process of *dabaaghat*. No *dabaaghat* whatsoever takes place in the process of gelatine-manufacture. Insha'Allah, the booklet which will be released shortly describes the entire process in great detail. After reading the booklet, every honest and unbiased person will conclude that gelatine is haraam filth.

THE DUBIOUS LIST OF THE NIHT

Like *SANHA*, the *NIHT* is a body which doles out certificates to certify the haraam meat products of non-Muslim business establishments. In its abortive bid to proclaim haraam animal gelatine 'halaal', this miscreant organization has purveyed a list consisting of the names of laymen and some Ulama. This list of names is arrantly nonsensical and baseless.

While some names are of dubious characters, the arguments of the Ulama listed have not been furnished. Elsewhere in these pages we have explained the invalidity of the views of two Ulama whose names appear on the NIHT's list. In the interests of truth and honesty, the NIHT should publish the full fatwas of those Ulama whose names appear on its dubious list. If the NIHT possesses sufficient integrity to fully publish the fatwas of the Ulama, we shall, Insha'Allah, be in better position to rebut and neutralize the standard drivel which is being tendered in the bid to portray that the *haraam najaasat* of gelatine is halaal.

ILM OF THE DEEN AND THE ULAMA

(Continued from page 9)

molvis (the moulood group) is milder and relatively less dangerous than the evil of the League of Ulama-e-Soo' listed above. They are the ones about whom Rasulullah (sallallahu alayhi wasallam) said: "*Their Ulama will be the worst under the canopy of the sky.....*" May Allah Ta'ala in His infinite mercy save the ignorant masses from the corruption and mischief of the League of Ulama-e-Soo'.

CLANDESTINE SINS

In the Zaboor, Allah Ta'ala commanded Nabi Dawood (alayhis salaam):

"O Dawood! Tell Bani Israael to guard their eyes. Many people look stealthily with evil intent at their friends, then they humiliate them whereas they are worse than those whom they humiliate. But, I do not humiliate them. (Allah grants respite). O Dawood! A man conceals his sins from others. Can he conceal his sins from Me too? O Dawood! Fortunate are those people who refrain from committing sins in seclusion because of shame for Me. O Dawood! Tell Bani Israael: 'You stare, and with your eyes you commit zina, thinking that I do not see you.' O Dawood! I shall make known to the people the sins which a man (wantonly) commits clandestinely."

THE ZAKAAT OF KNOWLEDGE

Admonishing an Aalim, Hadhrat Ali Khawwaas (rahmatullah alayh) said: "O my Friend! Consider *Amr Bil Ma'roof Nahy Anil Munkar* (commanding righteousness and prohibiting evil) to be incumbent on you. This is the Zakaat of Ilm (Knowledge of the Deen). Allah Ta'ala revealed to Nabi Dawood (alayhis salaam): "*When the Ulama abandon Amr Bil Ma'roof*

THE SPACIOUSNESS OF THE GRAVE

Utbah Bin Mu-eet narrated: "I participated in the burial of Ahnaf. I descended into the grave. As I was placing the boards in order I observed the grave to be a vast space. As far as my gaze went, I saw the spaciousness of the grave. I drew the attention of my colleagues to this phenomenon, but they could not see what I was beholding."

DESIRE FOR OFFSPRING

In the Zaboor, addressing Nabi Dawood (alayhis salaam), Allah Ta'ala says: "O Dawood! Do not yearn for offspring. Every child is not a benefit. Most children induce their fathers to become forgetful of Allah, and set ablaze their graves with the flames of fire."

HADHRAT RAABIAH BASRIY-YAH (rahmatullah alayha) was in the last stage of earthly life when Hadhrat Maalik Bin Dinaar (rahmatullah alayh) came to visit her. The following discussion took place in her last moments before departing from this earthly abode:

MAALIK: "What had caused distress to you in this world?"

RAABIAH: "Sin."

Nahy Anil Munkar, their awe will vanish from the hearts of the people. Then people of low morals will become fearful. Those who remain aloof from people and remain silent about the faults of others are fortunate. Most fortunate is the one who leaves the warmth of his bed during the cold nights and communes with Me while all others are wrapped in their blankets. Most fortunate are they who honour Me and refrain from gazing at ghair mahaareem because they fear Me."

NONSENSICAL TALK

"Not a word is spoken but by it there is a watchful guard." (Qur'aan)

Maalik Bin Dinaar (rahmatullah alayh) said: "Nonsensical talk hardens the heart of man; it makes his body lethargic and the means of *rizq* (livelihood) become constricted." Yunus Bin

Ubaid (rahmatullah alayh) said: "To refrain from one futile statement is more difficult than to fast a whole day. Wabib Bin Al-Ward (rahmatullah alayh) said: "*Aqfiyat* (safety) consists of ten parts. Nine parts are confined to silence and one part to dissociation from people." Hadhrat Yahya Bin Muaaz (rahmatullah alayh) said: "When the soul becomes silent, the limbs become activated with piety."

THE FRAGRANCE OF TILAAWAT AND TAHAJJUD

ABDULLAH BIN Ghaalib (rahmatullah alayh) was martyred in Jihad. After he was buried, a wondrous fragrance of musk spread out in all directions from his grave. Every friend who saw him in a dream enquired: "Where is your abode?" He replied: "In Jannat." They then asked: "What is the cause of the wonderful fragrance from your grave?" He answered: "It is the fragrance of the Qur'aan and Tahajjud."

EVIL TRAITS

Hadhrat Umar Ibn Khattaab (radhiyallahu anhu) said: If in a man are nine virtuous attributes, but one evil quality, this one evil will overwhelm the nine virtues. He should therefore beware of the slips of his tongue.

ZINA—ITS MINIMUM PUNISHMENT

In the Zaboor it is mentioned that the minimum punishment for zina (i.e. zina of all kinds – of the eyes, tongue, mind and heart, etc.) is the elimination of spiritual glitter from the faces of the fornicators, and the depletion of barkat in their ages.

SAUM AND SALAAT

Rasulullah (sallallahu alayhi wasallam) said to Abu Zarr Ghifari (radhiyallahu anhu): "O Abu Zarr! Should I not inform you of something which will help you on that Day (of Qiyaamah)?" Abu Zarr (radhiyallahu anhu) said: "Most certainly do so." Rasulullah (sallallahu alayhi wasallam) said: "*Fast on an extremely hot day for (your protection) on the Day of Resurrection. Perform two raka'ts in the darkness of the night for (warding off) the terror of the grave.*"

THE ORPHAN

Addressing Nabi Dawood (alayhis salaam), Allah Ta'ala commanded: "O Dawood! Become an affectionate father for the orphan, I shall increase your *rizq*, and forgive your errors."

RABIAH BASRIYYAH – HER LAST MOMENTS

MAALIK: "Do you desire anything?"

RAABIAH: "Yes, I desire Maghfirat (Forgiveness)."

MAALIK: "Do you desire anything from the world?"

RAABIAH: "I have been desiring fresh dates for the past 30 years, but have not ate any to this day."

(Hadhrat Maalik thought): She appears to be a guest of a few moments. How can I obtain fresh dates in this little time? As he was thinking, a bird with a fresh date in its beak appeared and dropped the date near to Hadhrat Maalik. He took the date and presented it Hadhrat Raabiah. When she raised a query about the date, Hadhrat Maalik explained that a bird had miraculously arrived with the date.

RAABIAH: "Perhaps the bird plucks the date from someone's orchard. It is therefore not proper to eat it."

Hadhrat Raabiah (rahmatullah alayh) then ordered everyone out of room. Everyone left and the door was closed. After a short while, everyone outside heard a voice reciting the last verse of Surah Fajr: "*O Thou Soul at rest! Return to your Rabb pleased (with Him), and He pleased with you.*"

On hearing the voice reciting the aayat, the people entered and discovered that Hadhrat Raabiah (rahmatullah alayh) had departed from this world to reach her Beloved Rabb. On account of a doubt she refused to satisfy a desire of 30 years.

DISGRACEFUL URINALS

A concerned Muslim Brother writes: *The Masjid in town has installed stand-up urinals for the Musallis. Further, these urinals are not enclosed. The urinaters are exposed to the view of others. What is the Shariah's view regarding this urinal system?*

COMMENT

It is unfortunate that the trustees of the Masjid have deemed it appropriate to install such an immoral, shameless, disgraceful and un-Islamic contraption as stand-up urinals for use of Musallis attending the House of Allah Ta'ala. This evil and shameless system displays the extreme distance Muslims have drifted from Islamic (Sunnah) culture.

It is not permissible for Muslims to use such filthy, shameless and immoral systems which have been adopted in emulation of the ways of the western

kuffaar. In the East, even non-Muslims do not urinate standing like asses and oxen as is the shameless practice of westerners.

According to the Hadith, the Sahaa-bah narrate that during journeys when there was the need to answer the call of nature, Rasulullah (sallallahu alayhi wasallam) would walk so far away from the caravan/camp until he disappeared from sight. The natural demand of Imaan is *haya* (shame). It is most shameless to urinate in full view of others. The shamelessness is aggravated by standing like asses to urinate.

It has been observed that those who shamelessly use these contraptions, do not even make *istinja*. There is no provision for *istinja* in these shameless urinals. The urinator and user of this immoral system remains impure (*najis, napaak*). His Salaat too is not valid in view of the *najaasat* on his body.

The trustees should remove the stand-up urinals which are not permissible for Muslims.

CELL PHONES & THE SHARIAH

In view of the abundance of evil and immorality for which the cell phone can be used, what is the Shariah's ruling? Can a cell phone be permissible despite the great array of immorality for which this instrument is used?

There is no gainsaying that cell phones are widely used for evil and immorality. Pornography, explicit scenes of fornication, homosexuality, lesbianism and a host of other acts of unnatural immorality are purveyed by the cell phone. At the same time the instrument is also utilized for important and beneficial needs. The rulings of the Shariah applicable to cell phone use are as follows:

For adults, it will be permissible to keep and use cell phones for *Jaa-*

iz (lawful) purposes. Using the cell phone for any haraam act is obviously haraam.

It is not permissible to allow children to have cell phones. Nowadays almost all children own cell phones with the permission of their parents. Children use these instruments almost exclusively for the immoral muck and filth which the cell phones provide. The evil of the cell phone is worse than the evil of the television. It is not permissible for parents to allow their children to have cell phones. Clandestine zina relationships are also struck up via the cell phone. The cell phone is today among the surest way of totally ruining the morals of children.

Cell phones with musical tones are haraam.

THE IMAAM'S ERROR

If the Imaam in a three or four raka't Fardh Salaat forgetfully moves into the Qiyaam (standing) position instead of sitting in Tashahhud in the second raka't, then if he has already stood up (in Qiyaam), he should not return to Tashahhud when the Musallis exclaim: 'Subhaanallaah!' This is a common error. The Muqtadis remain seated in Tashahhud and exclaim: 'Subhaanallaah!', or 'Allahu Akbar!'. The Imaam finding himself alone in Qiyaam becomes confused and returns to the Tashahhud position. His return is an error. He should continue with the Salaat. The Muqtadis should not remain sitting when the Imaam is in Qiyaam. It is not permissible for the Imaam to return from Qiyaam to Qa'dah Ulaa (the first sitting position after two raka'ts). Sajdah Sahw should be made to compensate for the error.

However, if the Imaam commits the same error in the last raka't, then he should incumbently return to Qa'dah. Qa'dah Akheerah (the last sitting) is fardh. In this case too, Sajdah Sahw should be made.

IN THE CARE OF ALLAH

Hadhrat Fudhail Bin Iyaadh (rahmatullah alayh) had two young unmarried daughters. At the time of his death, he said to his wife: "After my burial take both daughters to Mount Bu Qabees. Turn your face to the heaven and supplicate: O Allah! Fudhail has instructed me to say that as long as he was alive he had cared for the trust of these daughters to the best of his abil-

MISHANDLING THE JANAAZAH

Rasulullah (sallallahu alayhi wasallam) said: "*Whoever clings to my Sunnah at the time of the corruption of my Ummah, for him is the reward of a hundred martyrs.*"

Revival of a dead and discarded Sunnah is an act of ibaadat of the highest merit. One such Sunnah which the Muslims in the Gauteng region of South Africa have generally discarded is the Sunnat method of carrying the Janaazah. What is lamentably surprising is the wholesale condonation of almost all the Ulama in that province of the bid'ah substituted for the Sunnat

THE ONLY PURPOSE for which 'halaal' certificates are issued by the mercenary self-styled 'halaal authorities' is monetary gain. There can never be a good or a Deeni motive for issuing scraps of paper which only serve to addict Muslims of weak Imaan to consume haraam meat. A 'Concerned Muslim' writes:

"Beetlestone Spar (which is in Port Elizabeth) has a Halaal certificate for its meat products. I perused the conditions of the certificate several times, and I have found several conditions are violated on a daily basis. (a) There must be no Haraam meat products sold on the same premises, yet pork products are sold in a specially designated section. (b) There must be a constant Muslim supervision of the meat handling/selling process. This is non-existent. There are other conditions of the certificate which are also violated. These conditions are printed on the copy displayed in the store."

The entire 'halaal' certificate business is a horrible scam. Men bereft of any fear for Allah Ta'ala, for the sake of gratifying their inordinate greed for money, peddle these scraps of paper. It is impossible to supervise the thousands of non-Muslim business-houses – shops, restaurants, factories, etc. to whom these haraam certificates have been sold. All over the country, at al-

THE 'HALAAL' CERTIFICATE SCAM

most every establishment which possesses a haraam certificate, the very conditions written on the scrap are violated. When a serious violation is glaringly and flagrantly committed, the purveyors of these certificates hasten to hush up the matter, sweeping their filth under the carpet.

While there are no extenuating circumstances for the culpability of these pedlars of haraam certificates, the greater part of the blame has to be apportioned to Muslim consumers who display flagrant disregard for the rules of the Shariah. For the gratification of their nafsani gluttony, they do not hesitate to devour haraam under the subterfuge of haraam certificates. Even if pork is labeled 'halaal', people of degenerate Imaan will no longer flinch. All their Imaani resistance and inhibitions have been corroded by the avalanche of haraam 'foods' they ingest daily. Rasulullah (sallallahu alayhi wasallam) said that a time will dawn when Muslims will not be bothered with halaal and haraam. As long as the greed and gluttony of the nafs is satisfied, nothing is of importance. That era has already dawned.

A LESSON FOR THE SULTAN

The Sultan summoned Hadhrat Junaid Baghdaadi (rahmatullah alayh) to his court for the purpose of some investigation. Hadhrat Shibli (rahmatullah alayh) accompanied his Shaikh, Hadhrat Junaid (rahmatullah alayh). The Sultan began to harshly question Hadhrat Junaid. The Sultan's attitude angered Hadhrat Shibli. On the floor was a carpet with the image of a lion. Hadhrat Shibli struck the image with his hand. The image came to life.

However, Hadhrat Junaid focused his gaze on the moving lion and it assumed its original form on the carpet.

Hadhrat Shibli repeated the performance a second time. Again Hadhrat Junaid neutralized the lion which assumed its original form. After the third performance, the Sultan was overwhelmed with fear. He descended from the throne, fell at the feet of Hadhrat Junaid and profusely apologized, seeking forgiveness for his insolence. Hadhrat Junaid explaining the episode, said to the Sultan: "Do not be perturbed. He (i.e. Hadhrat Shibli) is still a child."

ity. Now that You have imprisoned him in the grave, he has returned the Trust to you."

After the burial, Fudhail's wife fulfilled his wasiyyat. While she was supplicating to Allah Ta'ala on the mountain, pouring out her heart. The king of Yemen with his entourage which also included his two sons, happened to pass by the spot where Fudhail's wife was supplicating quiet oblivious of the presence of the king. The king had listened

to her supplications. He asked her to explain her circumstances. After she did, the king proposed that his sons be married to Hadhrat Fudhail's daughters. The proposal was accepted, and the two daughters were married to the king's sons. Allah Ta'ala says in the Qur'aan Shareef: "*Whoever fears Allah, He grants him rizq from an unexpected source, and He opens up for him an avenue.*"

practice.

Instead of carrying the Janaazah in the Masnoon method, the mayyit is dishonoured with the Makrooh Tahrimi act of passing it from hands to hands along two rows of people as if it is some chattel or a pocket of potatoes. Those who have a true feeling for the Sunnah, should not participate in this method of passing on the Janaazah. They should stand aside to display their disapproval for this Makrooh Tahrimi bid'ah which has become entrenched in the Muslims of Gauteng.

Commenting on the disrespect shown to the Janaazah, Hakimul Ummah Maulana Ashraf Ali Thaani (rahmatullah alayh) said: "The mayyit

should not be loaded like chattel (goods). To do so is Makrooh." There is absolutely no valid reason for discarding this very important Sunnat method related to the Janaazah.

A WORD OF TRUTH

Once Hadhrat Muqaatil Bin Sulaimaan (rahmatullah alayh) was sitting in the palace with the Abbaasi Khalifah Mansoor. A fly repeatedly sat on the Khalifah. Despite his efforts to ward off the fly, it again and again pestered him. Fed-up and distressed, the Khalifah said to Hadhrat Muqaatil: "Why did Allah create flies?" Hadhrat Muqaatil spontaneously responded: "To break the arrogance of tyrants." This was a reference to the Khalifah.

Questions and Answers

THE MAJLIS
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 5)

and pharmacy councils and the health departments regarding medicine pricing in South Africa. As yet a definitive law regarding medicine pricing has not been achieved, so medical aids are exploiting the market, paying what they feel. He has to see medical aid patients as they form a great percentage of his patients. They cannot afford to pay cash and claim back from the medical aid as they are of low income. He has thus adopted a fixed percentage mark-up to all the medical aids based on the price paid by one of the medical aids, as it becomes tedious to know each different medical aid policies regarding pricing, which constantly changes. To make up the shortfall for each medical aid's payment, he adds an extra medicine to cover the difference. The patients are sometimes made aware of this. What is Islam's ruling on this?

A. The addition of an extra medicine which was not supplied to the customer/patient is not permissible. It is deception, and the gains of deception are haraam. The awareness of the patients of this deception does not alter the ruling. Your statement: "often short-paid by medical aids" is ambiguous. If by this statement you mean that after the doctor supplied the

medicine and invoiced the medical aid company, they arbitrarily and unilaterally pay less than what they have been billed for, then such action of the company is robbery. Such a company may be billed for "extra medicine" to reclaim from it one's rightful due which the company had robbed.

Q. I am also a medical doctor, renting the medical practice of a colleague who was struck off the role. Our agreement on take-over was that I pay him 10% of the monthly turnover as rental. He requested a loan from me, making the stipulation himself that I should stop paying him his monthly 10% until he had paid off the loan. He said that he would not pay me in instalments but in a full lump sum. Once the loan has been repaid, I should resume paying him the 10% monthly fee. So even after me not paying 6 months of rental he would still pay me the original loan amount. What is the Shariah's ruling on this arrangement?

A. If the property or the equipment and other tangible assets belong to your colleague, then it is permissible to pay him a monthly rent. But the stipulation of 10% of the monthly turnover is not permissible. Rental has to be a fixed sum. This arrangement has to be compulsorily made. Rasulullah (sallallahu alayhi wasallam) said:

"Every loan (given) which draws a benefit is riba." The waiving of the monthly rent is in consideration of the loan, hence it is tantamount to interest. You should pay him rent for his premises/equipment regardless of the loan remaining unpaid. The rent may be deducted from the loan.

Q. I was told that a Mufti said that fantasizing about women is not zina of the heart, and is permissible. This is shocking information as we have always been under the impression that such fantasizing is haraam. Please comment on the Mufti's view.

A. This corrupt haraam view was aired by a radio molvi who has lost the ability to distinguish between right and left. When a man of Deeni knowledge misuses his *Ilm* to justify and vindicate his flagrant subservience to the inordinate dictates of the carnal nafs, then Allah Ta'ala afflicts him with a degree of mental derangement which is in fact a consequence of spiritual blindness. The reason why the radio molvi is constrained to promote this haraam mental zina in brazen conflict with the Hadith, is his perpetual association and inter-action with the female broadcasters with whom he has to contend in the studio of shaitaan. It is a simple fact of logic that with eyes feasting on the female workers, and with close association,

the heart will carnally lust. There is therefore a satanic rationale for justifying the zina which clouds the mind and heart of the radio molvi. May Allah Ta'ala save the Ummah from the fitnah of the Ulama-e-Soo'.

Q. On the basis of the view of most of our local Ulama on the issue of non-khamr alcohol which they say is halaal, hence coke and other similar drinks are halaal, will it be permissible for a Muslim to open a bottle store to sell only non-khamr wines? If it is not permissible, what is the rational and Shariah reasoning for it? Perhaps 90% of all liquors are of the non-khamr type in which is found the very same kind of alcohol which coke, etc. contain. Please elaborate on this issue.

A. Seek this elaboration from the 'majority of Ulama' who propagate the view of permissibility of non-khamr alcohol. This is not a question for us to answer. Anyhow, the time is not too distant when bottle stores will also have their own 'shariah boards' to certify gin, vodka, whisky, beer, sherry and the other myriad of non-khamr liquors. Rasulullah's prediction in this regard must necessarily materialize. Soon there will appear 'halaal stamps' on liquor bottles. We register our complaint by Allah Azza Wa Jal.

A LESSON FOR THE DEVOURERS OF INTEREST

ONE DAY HADHRAT Maalik Bin Dinaar (rahmatullah alayh) went to visit a sick man. He could see that the ailing man was in his death throes. Hadhrat Maalik made the *talqeen* of the Kalimah to the man. But the man would only respond with the words,

'ten, eleven'. Suddenly he said: 'O Shaikh! There is mountain of fire in front of me. When I attempt to recite the Kalimah, the mountain begins to move towards me.' When Hadhrat Maalik enquired from his family about the occupation of the man, they in-

formed him that he was a moneylender who used to devour interest.



A BABY'S JANAAZAH

The Masnoon method of carrying the baby *mayyit*, is for several persons to take turns in carrying the body. The baby *mayyit* should be held in both arms. Each person should walk a few steps, then the next person should takeover in the same manner. This procedure should continue until the qabr is reached.

If the qabrستان is at a distance necessitating traveling by vehicle,

all people should alight from their vehicles a short distance from the qabrستان to enable the Janaazah to be carried in the Masnoon manner. This is not restricted to infants. The Janaazah of adults too should not be driven to the brink of the qabr as has become the entrenched practice all over. To institute the Sunnah practice, people should alight from their vehicles a short distance outside the qabrستان and carry the Janaazah to the qabr. May Allah Ta'ala grant us the taufeeq to reinstate the forgotten Sunnat practices.

THE STILLBORN

An infant which died immediately after birth will be accorded all rules of *kafan* and *dafan* which are applicable to a normal *mayyit*. The dead infant will also be given a name.

If the infant is stillborn, that is, it was dead at the time of birth, then the normal procedure of *kafan* will not apply. The stillborn will be washed, wrapped in a cloth without observing the Masnoon method, and buried normally. The stillborn will not be named.

SABR — PATIENCE

There are two conflicting forces in man. The one forces draws him towards the Deen and virtue, while the opposite force impels him towards evil and base desires. Subduing the carnal force with the domination of the angelic force or the force of virtue is called *Sabr*.

The definition of *Sabr* is: Maintaining control of the *nafs* by restraining its intemperate dictates of carnality and lust. The primary occasion for the adoption of *Sabr* is at the time of calamity, hardship and grief.

MAJLIS ON THE WEB (www.themajlis.net)

Some concerned brothers have set up a website which contains some past and present issues of The Majlis and Al-Haq. Many of our kitaabs can also be accessed from this site. Whilst this site is not hosted or maintained by the Mujlisul Ulama of South Africa, we do believe that it contains nothing other than our material.

JUMADUL-ULA 1428 — JUNE 2007

ZAKAAT NISAAB R2,180
MEHR-E-FATIMI R6,270

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FLAGRANTLY INVITING ALLAH'S ATHAAB

DUBAI INVESTS \$5 BILLION IN CASINOS AND BROTHELS

"And, when We intend to destroy a qaryah (city/country), We command its affluent people, then they (plunge headlong) in the perpetration of immorality. Then the Command (of Athaab -

punishment) is decreed for it (the city/country). We then utterly annihilate it." (Qur'aan)

The following press-report testifies that Dubai has placed itself

within the scope of the aforementioned Qur'aanic warning and Divine threat of destruction.

"The state-controlled investment vehicle of Dubai is betting on the glitzy fortunes of Las Vegas by pumping \$5bn (approximately 40 billion rands) into a partnership to develop casinos with MGM Mirage - in spite of the fact that the emirate officially forbids gambling.

Dubai World, which is controlled by the Middle Eastern emirate's government, is putting \$2.7bn into a 76-acre resort on the Las Vegas Strip and will buy up to \$2.4bn of MGM shares.

Due to be completed in 2009, the partnership's initial project is named City Center and will comprise a 4,000-room resort casino.....

Although an Islamic nation, Dubai is renowned for its liberal policies. But while alcohol is tolerated, gambling is strictly forbidden for the emirate's 1.4 million residents.

Dubai World's chairman, Sultan Ahmed bin Sulayem, brushed aside questions about the apparent conflict

of attitudes by pointing out that the company had long owned a small stake in Kerzner International - the owner of the Bahamas' Paradise island casino. "Through our Kerzner investment we're already into gambling, so this shouldn't come as a surprise," he told the newswire service Bloomberg.

The scale of the Las Vegas deal, however, eclipsed Dubai World's previous gaming involvement and Sultan bin Sulayem suggested the firm would like to increase its stake in MGM to 20% once it receives approval from gaming regulators."

(Guardian - Andrew Clark in New York, 23 August 2007)

"What! Do the people of the qaryah (of Dubai in this case) feel confident that Our Punishment will not overtake them during the night while they are asleep?

What! Do the people of the city feel confident that Our Punishment will not overtake them in the daytime whilst they are amusing (themselves in the casinos and brothels)? Only a nation of losers feel safe from Our Plan."

(Qur'aan)

Like the divinely destroyed nations of Aad, Thamood, etc., Dubai appears to be waiting in the path of annihilation. (See page 11)

INTER-FAITH KUFR

"Whoever searches for a Deen other than Islam, never shall it be accepted from him.

And in the Aakhirah he will be among the losers." - (Surah Aal-e-Imraan, Aayat 85)

"(O Muhammad): Say: 'O People of the Kitaab (i.e. Yahood and Nasaara), why do you commit kufr with the aayaat of Allah?' Allah is a Witness to that which you are doing." --- (Aal-e-Imraan, Aayat 98)

"(O Muhammad!): Say: 'O Ahl-e-Kitaab! Why do you prevent those who believe from the path of Allah. You seek crookedness therein whilst you are witnesses. And Allah is not oblivious of what you are perpetrating.' " - (Aal-e-Imraan, Aayat 99)

For those who follow the ways and methodology of the Yahood and Nasaara, the Qur'aan sternly reprimands: "O People of Imaan! If you follow a group (such as the inter-faith munaafiqeen) among those to whom the Kitaab was given, they will transform you into kaafireen after your Imaan." - Aal-e-Imraan, Aayat 100

Allah's Deen is only Islam. The command is to propagate and spread Islam. Sitting in cahoots with Inter-Faithers precludes the Tableegh of the Deen as the sole repository of the Truth and that salvation in the Hereafter is inextricably interwoven with belief in only this Deen of Islam. When a Muslim participates in cohorts with the kuffaar preachers, he silently testifies to uphold their principles. The two fundamental principles and bedrock of the inter-faith movement are:

- ♦ All religions have equal legitimacy.
 - ♦ No religion is the absolute truth.
- Whoever does not subscribe to these theories of kufr, cannot be a

participant in the joint propagation which is one of the methods of the Inter-Faith movement. While it is accepted that in his heart the Muslim preacher does not subscribe to these two theories of flagrant kufr, nevertheless, he has to step onto the inter-faith platform overtly conveying the impression that he is part of the inter-faith group, hence he is constrained to show 'tolerance' to the concepts and doctrines of kufr of all religions and not criticize or refute the beliefs of kufr. In other words, he is constrained to equate all kufr ideologies with Islam, placing them on par with this Deen of Allah Azza Wa Jal.

While the miscreant Muslim preacher is lured into Shaitaan's snare with the bait of offering Islam to the audience, the shallowness of his intellect precludes him from understanding the inherent danger of equating all religions with Islam, and in accepting to be gagged by his inter-faith consorts. When kufr is presented, the Muslim preacher has to maintain absolute silence. While he may present Islam, he may not draw comparisons nor point out to the audience that Islam is the exclusive Truth, and without belief in Islam there is everlasting damnation in the Hereafter. He is not allowed to proclaim that by Allah only Qur'aanic *Tauheed* is the Truth, and only Islam is accepted, and all other religions and ideologies are *mardood* (rejected).

The Qur'aan commands that the Muballigh proclaim to mankind that safety and salvation are only in belief in Islam, and that Rasulullah (sallallahu alayhi wasallam) is the Final Nabi who abrogated all previous Scriptures and religions. He is instructed to inform entire mankind in unambiguous terms that without Islam they are doomed to everlasting

SANHA - JAMIATUL ULAMA (KZN) CANCELS AFFILIATION

The Jamiatul Ulama (KZN-NATAL), which had hitherto been an affiliate of Sanha, has terminated its affiliation. The Jamiat of Natal is no longer associated with Sanha. The Jamiat's withdrawal from Sanha comes in the wake of the latter body's participation in the haraam Sunday Times-Pick n' Pay food exhibition.

Prominent haraam features of the food show were a shebeen, liquor-tasting and drinking, pork, haraam foods, promiscuous intermingling of sexes, music, etc. The show was the

epitome of immorality in terms of the Shariah. But, the self-styled 'halaal authority' (Sanha) who cherishes an inordinate craving for promoting the meat-wares of non-Muslim business enterprises, deemed it appropriate to consort with the haraam show in scandalous and flagrant violation of the Shariah. The Jamiatul Ulama of Natal has to be complimented for having implemented this right move in the right direction namely, *Amr Bil Ma'roof, Nahy Anil Munkar*.

ruin and destruction in Hell-Fire.

A 'tolerance' which condones kufr, shirk and atheism is a satanic deception. It is with this principle of 'tolerance' which constitutes an article of faith of the inter-faith movement that Shaitaan succeeds to erode the Muslim's inhibition and aversion

for kufr and shirk. While the Muslim preacher who has embraced the inter-faith movement preaches one dimension of Islam, he conceals and sweeps under the carpet the other vital dimension on which hinges mankind's everlasting success and salvation in

(Continued on page 10)

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

Q. I am a medical doctor in private practice, who attends to cash and medical aid patients (50 - 50). Regarding the medical aid patients, the government has recently stipulated a fixed mark-up of only 16% on all medicines dispensed by doctors to patients. This, most doctors feel is unreasonably low (previously it was 50% or more) in view of various costs of procuring medicines, storage, expiries, bad-debts, etc. The medicines are given to patients on credit and the doctor has to wait a few weeks for payment from a medical aid fund. In addition, certain medical aids unilaterally subtract a levy/co-payment of 10% - 12% supposedly payable by the patient to the doctor at point of service, but which never happens. So, effectively, in some cases the doctor may receive only 4 - 6% as a mark-up. Other medical aids pay the cheapest generic equivalent, and not for the original more expensive product actually dispensed by the doctor. Most patients cannot afford to pay the doctor the levy deducted by the medical aid. They also cannot afford to get the medicine from a pharmacy and possibly pay an even higher price. They insist on getting their medicines from the doctor, and are disinclined to walk many blocks to the chemist. In view of this situation, is it allowed for a medical doctor to unilaterally decide on an appropriate mark-up for the medicines he sells to his patients? **nb.** A doctor also charges a government-controlled consultation fee which is paid separately.

A. According to the Shariah the doctor is allowed to unilaterally decide on the percentage profit he desires for his medicines. The government, according to Islam, has no right to interfere in such private enterprises. Only if exploitation has become rampant and the poor are put to suffering, will the government have a right to intervene and solve the problems justly with fairness to all parties.

Q. On billing the medical aid for a medicine at, for example, a 60% mark-up, the medical aid will still pay only cost plus 16% or less. In view of this, can a doctor charge for example 30 tablets when he has in fact only dispensed 20 to the patient? Can he add an extra item to the bill to cover his mark-up? Under the circumstances, is this deception allowed according to the Shariah?

A. No, this deception is never allowed by the Shariah. The doctor is not under compulsion to practise this deception nor is he resorting to it to reclaim from the medical aid money which is validly owed to him according to the Shariah. When the doctor enters into an agreement with the medical aid, we presume that he is made aware of the terms and conditions of the partnership. It is not that the medical aid acts in violation of such terms, then extracts from the doctor monies to which it is not entitled in terms of the

mutual agreement. The position would be different, if after the medical aid had agreed to the 60% mark-up, it unilaterally resorts to deductions and pays less than the amount invoiced. In such an event, it will be permissible to perpetrate the 'deception' only to reclaim the exact amount the medical aid truly owes the doctor. But normally, it is haraam to practise deception of this kind.

Q. If a doctor is already doing this, is his current earning halaal or haraam?

A. The amounts which the doctor has acquired from his deceptive practice are haraam. He should refund all such haraam monies to the medical aid.

Q. If this type of earning is haraam, and if he cannot manage to change his billing practice, is it incumbent on him to seek halaal earning elsewhere? What is your advice in this regard?

A. The doctor has two sources of income in the current medical set-up: consultation fees and profit on medicine. If the combined income he earns is inadequate for a comfortable lifestyle (we are not referring to luxury and extravagant lifestyle) - that is not abstinent nor austere as is the lifestyle of the Auliya - then he should terminate his medical practice and branch out into some other avenue of Rizq. However, we are almost positive that notwithstanding the marked decrease in the profit which sale of medicines yields, almost all doctors, can afford to live comfortably, in fact luxuriously, as most of them fall in the super-income tax bracket. Further *naseehat* appears elsewhere in these pages.

Q. You say that clapping hands is not permissible although the Hadith allows women to clap hands. How can your view be reconciled with the Hadith?

A. There is no need for any reconciliation. You have not understood what is stated in the Hadith. Nowhere does the Hadith mention the permissibility of clapping hands for females. The Hadith speaks of a practice called *Tasfeeq*. If women happen to be in a Salaat in Jamaa't, and the Imaam makes a mistake, then it is not permissible for her to exclaim, '*Subhaan-allaah!*' which is the manner in which men have to draw the attention of the Imaam to his error. To draw the Imaam's attention, the female will simply strike her right hand once on the back of her left hand. This is called *Tasfeeq* which has no resemblance with the kuffaar nonsensical and satanic hand-clapping antic on occasions of *nafsaani* applause.

Q. On Fridays our Musjid is filled to capacity for Jum'ah Salaat only. Parking is limited. At times people in a hurry are delayed a little when departing after Jum'ah because some musallis are still performing their Sunnat and Nafl Salaat. Has anyone the right to go to the Musjid window and request musallis to hasten and remove their vehicles? Should people not have a little pa-

tience, especially on Fridays?

A. Inconveniencing people is sinful. This act is of such importance that the Shariah instructs that when on a journey, one should not inconvenience and delay one's travelling companions by engaging in Sunnat and Nafl Salaat. While patience is laudable and those who are not truly in a hurry should wait a few minutes until the musallis have completed their Sunnat and Nafl Salaat, it is not permissible to impose on the time of others and cause *takleef* (distress/inconvenience) to them by one's engagement in Nafl ibaadat. In the first instance, it is not permissible for musallis to park their vehicles in a manner which obstructs other vehicles or which blocks the way or the driveways and entrances of the residents in the vicinity. Attendance at the Musjid for Jum'ah does not bestow a licence for such obstruction and imposition of inconvenience to others. Those latecomers who have incorrectly parked their vehicles, should leave the Musjid immediately after the Fardh Salaat to rectify their incorrect parking. They may either proceed home and perform their Sunnat and Nafl in their houses, or after parking correctly, they may return to the Musjid. The musallis should close their shops earlier to enable them to come to Musjid early to enable them to obtain parking. If there is no parking available, they should make some other arrangement to get to the Musjid. A musalli who is in a hurry is permitted to announce that obstructing vehicles should be removed. If the traffic initiates a tow-away service, then everyone will ensure that his vehicle is not parked incorrectly causing obstruction and distress to others.

Q. A very respectable and influential member of our community says that due to business differences and disputes, he was slandered and accused of having had an affair with the other person's wife. He swears that he is 100% innocent of any such misdeed. He would like to know of the state and punishment for such slanderers.

A. Persons found guilty of such slander in an Islamic court will be publicly flogged. This is besides the severe punishment which awaits them in the Akhirah. Rasulullah (sallallahu alayhi wasallam) said: "*Gheebat is worse than zina.*" *Buhtaan* (slander), in fact is worse than *gheebat*. While *gheebat* is a true statement, *buhtaan* is a false accusation maliciously designed to wreck the reputation of another person.

Q. A modernist Muslim says that it is better to give Zakaat to a poor non-Muslim who works hard but cannot make ends meet, rather than to give Zakaat to a poor lazy Muslim who is capable of working. Please comment.

A. This modernist 'Muslim' needs to renew his Imaan as well as his Nikah if he happens to be a married man. Zakaat is discharged only if given to such poor Muslims who do not have the Nisaab value in the form of Zakaat

assets or excess non-Zakaat assets. Anyone who suggests that Zakaat is fulfilled by giving it to non-Muslims rudely and rebelliously bids farewell to Islam.

Q. The same modernist is of the opinion that just as peasant farmers have to pay 10% or 5% Zakaat on their agricultural crops, so too should the earnings of others be taxed with a higher rate of Zakaat. Is there any substance in this view?

A. Yes there is substance - shaitaani substance - kufr substance - substance which expels a Muslim from the fold of Islam for wanting to supersede Allah Ta'ala and His Rasool (sallallahu alayhi wasallam). According to the Hadith there are some shayaateen in human form. This modernist belongs to this category of shayaateen. A person who has true Imaan will not dare venture to tamper with divine, immutable laws which existed from the time of Rasulullah (sallallahu alayhi wasallam). It will never be permissible to raise the Zakaat above the immutable two and half per cent.

Q. What is the status of a Zakaat-collecting body such as Sanzaf?

A. This is a modernist, un-Islamic body which has no status in the Shariah.

Q. Can Zakaat be used to set up a training college to impart skills to the poor, thereby enabling them to raise their earnings?

A. It is haraam to utilize Zakaat funds for such a purpose regardless of the altruism which men with oblique intellectual vision and no spiritual vision discern with their kufr system of logic. The imperative requisite for the valid discharge of the obligation of Zakaat is to make a poor Muslim person the owner of the Zakaat. In other words, the Zakaat must be compulsorily given to only Muslims who will become the owners of the money. They may spend it for any of their needs. It is not permissible to set up a training college with Zakaat funds.

Q. Some organizations which collect Zakaat monies, pay the Zakaat collectors and their office staff wages from the Zakaat fund. Is this permissible?

A. It is not permissible. The Zakaat is not discharged. The obligation remains on the Zakaat-payers. It is the duty of those who contribute Zakaat to organizations to ensure that the persons to whom they entrust their Zakaat are men of the Deen and men of Ilm. They should not give their Zakaat to the Toms, Dicks and Harries who man these modernist organizations which pay for their office luxuries with Zakaat money.

Q. Recently, due to the shortage of carbon dioxide (CO₂), the coldrink companies have decided to utilize an alternative and cheaper method for acquiring CO₂. They have decided to derive this gas from the South African Brewery plant. In order to extract this gas, yeast and sugar are put into huge vats of beer and after some chemical process the CO₂ is extracted. There remain

Questions and Answers

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P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

minute traces of alcohol in the CO2. Would cooldrinks containing this type of CO2 be permissible. I would think that a rightly guided Muslim would abhor the ingredient acquired from a brewery that manufactures liquor and would feel disgusted to even touch it. But some Ulama have apparently been to the SAB plant for the inspection of the process, and it appears that they are about to sanction it. What is your ruling in this matter?

A. Rasulullah's prediction, after all, has to materialize. Nabi-e-Kareem (sallallahu alayhi wasallam) said that in times in close proximity to Qiyaamah Muslims will legalize liquor by giving it fancy names. The leading role in this satanic legalization will be the lot of the ulama-e-soo' (evil ulama). Shaitaan is an exceedingly sly enemy. He begins his process of swallowing and intoxicating Ulama by degrees. His touch gradually acclimatizes the ulama to haraam, bid'ah and even kufr which they then legalize with a plethora of corrupt interpretations. Shaitaan had first succeeded to enlist the ulama-e-soo' in his snare of legalizing liquor by inducing them to licence soft drinks containing traces of alcohol. Now he has managed to entice them right into the places where liquor is made. They are already getting accustomed to the stench of the satanic drink (liquor). In fact, some must be relishing the stench. Their next step will be to legalize liquor such as whisky, gin, vodka, etc. on the basis of the 'ethanol-non-khamr' alcohol argument. They will achieve this trick by changing the names of these liquors. It is truly lamentable and ghastly to contemplate 'ulama' entering a liquor brewing plant to inspect production for promoting the filthy wares of the Satanists. The CO2 acquired from liquor is an added factor of prohibition which emphasises the impermissibility of consuming soft-drinks.

Q. A sheikh charges R150 for purifying the nafs. He operates a course which he describes as *Tazkiyatun Nafs*. Is it permissible to participate in his course of self-reformation?

A. It is spiritually destructive to participate in such courses conducted by mercenary deceits. According to the Hadith, the worst person is one who utilizes the Deen to make money. People have really degenerated to the lowest ebb of moral degradation in this age. Imagine charging money for advice on self-reformation! The corruption is entrenched in the heart down to the core. May Allah Ta'ala save the Ummah from such deceits, quacks and impostors who pose as Shaikhs of Tasawwuf. They pillage the Imaan of ignorant Muslims.

Q. I have made a gift of the main house to my son who is in full control of the house. However, I have retained the out-building which I have rented out. I collect the rent. I wish to give this out-building also to my son, but I will continue collecting the rent and see to the maintenance.

Will the gift be valid?

A. The gift will not be valid. The validity of the gift depends on complete possession and control given to your son. As long as you take the rent, he has no control and possession. The property will remain your asset.

Q. A man is unable to fast due to severe health problems. He wishes to pay the Fidyah for the fasts by distributing food to the musallis of the Masjid at Iftaar time. Will this suffice for the Fidyah.

A. No, it will not suffice. Fidyah has to compulsorily be given to poor Muslims, such Muslims who are entitled to accept Zakaat. Those who do not possess the Nisaab amount in either Zakaat assets or in excess non-Zakaat assets may not be given Zakaat. Among the Musallis are many who do not qualify for Zakaat, hence the Fidyah will not be discharged.

Q. Some Muslim organizations and Madrasahs resort to a stratagem (*Heelah*) to transform Zakaat funds so that it could be used for the general running expenses of the institution. If the Zakaat is given to one entitled to accept Zakaat, but on the condition that after acceptance he should return it to the institution, will the *Heelah* be valid?

A. *Heelah* is permissible and sometimes necessary. The need for *Heelah* develops due to the miserliness of the wealthy people and their disinclination and refusal to fund the essential projects of the Deen. Most people find it a burden to pay even the correct Zakaat for which they are liable. The Madaaris, Musajjid, Orphanages and other vital projects of the Deen have to be funded. It is the incumbent duty of the wealthy to fund and sustain these projects. They are not rendering anyone, but themselves a favour, when they contribute in the Path of Allah Azza Wa Jal. If these people on whom it is *Waajib* to contribute for Allah's Projects refuse and shirk their duty, those in charge of these projects are compelled to resort to the lawful Shar'i stratagem called *Heelah*. Transforming Zakaat funds for essential Deeni projects becomes necessary due to the circumstances explained above. However, the transformation should be effected correctly. If a precondition of return is stipulated, the *Heelah* will not be valid. Furthermore, this stratagem should be invoked only for essential Deeni projects, not for secular institutions.

Q. We are a Muslim company and are bound to follow the rules and regulations of the Labour Act. If the company gives an employee two weeks notice to leave, we have to pay him irrespective of whether he works the two weeks or not. On the other hand, if he leaves of his own accord without working the two weeks, the company is allowed to claim two weeks 'pay' from the employee. Is this permissible according to the Shariah?

A. No, it is not permissible. Even if the employee leaves without giving notice and even if the Labour Act al-

lows the employer to claim two weeks 'pay' money from the employee, it is haraam to do so. Using the Labour Act to extort money in this way from the employee is haraam.

Q. Will a shower be sufficient for a *Waajib ghusl*? Does wudhu have to be made after the shower?

A. The shower will be adequate provided that the mouth is rinsed and water taken into the nose. It is not necessary to make wudhu after the shower/ghusl.

Q. A latecomer joined the Imaam in Ruku'. After saying 'Allahu Akbar', he went straight into Ruku' without standing even briefly. Did he obtain the raka't?

A. He lost the raka't. It is necessary to stand at least for the duration of one *Tasbeeh*, i.e. the time it takes to recite *Subhaanallaah* once.

Q. The South African Hajj Council (Sahuc) has a 'merit and demerit' system to accredit persons for Hajj. If the system is passed, one can go for Hajj otherwise not. What is the Shariah's view regarding this system of merit and demerit?

A. There is no Islamic significance in this system. It is a system without merit. It opens up the avenue for corruption, favouritism and animosity.

Q. After the Qa'dah of the fourth raka't of the Fardh Salaat, I mistakenly stood up and began the fifth raka't. What should one do when such an error is made?

A. During the fifth raka't, when you remember the error, then as long as the fifth raka't has not been completed, sit down, recite *Attahiyat* and make *Sajdah Sahw*. Thereafter complete the Salaat as usual. However, if the fifth raka't has been completed, then add a sixth raka't. *Sajdah Sahw* will also be made. The Fardh Salaat will then be valid. The fifth raka't is deemed to be complete when the head touches the ground in *Sajdah*.

Q. A person has a problem in both knees. The problem arises in *Sujood*. It is extremely painful and not possible for him to sit in Qa'dah or *Jalsah* and to rise again. Is it proper for him to stand when reciting *Qira't* and sit for Ruku' and *Sajdah*?

A. While it is permissible in this case to stand for the *Qira't*, it is preferable to begin the Salaat sitting on a chair. Even *Qiyaam* should be in the sitting posture.

Q. A man is survived by his wife, 2 daughters, brothers and sisters. How should his estate be distributed?

A. His wife inherits one eighth of all his assets. His 2 daughters jointly obtain two thirds of the estate which they will share equally. The remaining five twenty fourths should be divided among the brothers and sisters. Each brother will get double the amount of a sister.

Q. Is fish without scales permissible for Hanafis. The Hanafis of Libya do not regard such a fish to be halaal.

A. All varieties of fish are halaal even

without scales. It is quite possible that the sea animal which the Libyans say is haraam, is not a fish.

Q. If a South African Muslim pays his *Sadqah Fitr* in one of the poor countries where the *Fitr* amount is substantially less, what amount should he pay: the higher South African *Fitr* amount or the lower amount of the poor country?

A. If he pays the *Sadqah Fitr* in the poor country, then while the lower amount will be valid, it is preferable to pay the higher local amount. The poor will derive more benefit.

Q. A Maulana who has qualified at one of the local Darul Uloom (in South Africa) annulled my marriage. The annulment document was delivered to me. No correspondence whatsoever took place between myself and the Maulana and the other members of the annulment committee. None of them ever met me, or phoned me, or visited me. My side of the story was not heard or asked, nor was I asked to attend a meeting. Out of the blue I received the annulment paper. What is the status of my *Nikah*?

A. Your *Nikah* is valid just as it was on the first day of the marriage. The 'annulment' is *baatil*. It has absolutely no validity. The 'maulana' is a total *jaahil*. And, if he resorted to this *baatil* 'annulment' for money despite knowing that an annulment is preceded by a Shar'i procedure, then he is worse than a *jaahil*. Such types of ulama-e-soo', according to the Hadith, will make *tawaaf* of their entrails in *Jahannum*. Your wife remains in your *Nikah*. She cannot marry anyone else. Any 'nikah' with another man will be a mock marriage and they will be living in adultery. You should notify the community at your end that the woman is still your wife.

Q. My husband says that after he had made *istikhaarah*, he dreamt that I was conducting an affair with another man. I took great oaths in Allah's Name that I am innocent, and that I never at any time had an affair with another man. But, he refuses to believe me. Please comment on the outcome of his *istikhaarah*.

A. The effect of his 'istikhaarah' is hallucination inspired by Shaitaan. It is haraam for a man to accuse his wife or anyone else on the basis of a dream. We are required to conduct our lives according to the Shariah, not according to dreams. In an Islamic state this man would be liable for a flogging of 80 lashes for slandering his innocent wife.

Q. A 15 year old girl has eloped with a 24 year old man. She is also pregnant. What should be done?

A. Only *Nikah* should be done. There is no other alternative at this late stage. A point of no return has been reached. If the child is born at least six Islamic months after the date of the *Nikah*, it will be regarded as being legitimate. If it is born one day less than six months from date of *Nikah*, it will be illegitimate, and the man will

Questions and Answers

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P.O. BOX 3393
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not be the child's legal father according to the Shariah nor will the child inherit in the estate of his/her biological 'father'.

Q. I have a few hundred rands interest money in my banking account. Can I give that amount to charity from my own money and later reimburse myself when I withdraw the interest?

A. You may not 'reimburse' yourself with the haraam interest money. The halaal money which you give in charity will be a separate act of reward unrelated to the interest in the bank. The day you withdraw the interest, it will become tangible interest in your possession. After withdrawal, you will still have to incumbently give it away to charity without a niyyat of thawaab.

Q. Is it permissible to put down a severely injured animal which is in intense suffering?

A. It is permissible.

Q. During a journey, a wild buck ran into my vehicle and fell down injured. It was still alive when I made *Thabah* of it. Is it permissible to eat such an animal acquired in these circumstances?

A. If the buck was completely wild and not the property of anyone, then it is permissible. But if it is the property of someone, then eating it will be haraam. If the owner can be traced, he should be paid, then only will the animal be halaal for you. If the owner is untraceable, then the meat should be given to the poor.

Q. Is it permissible to buy a building off-plan? The building/flat is bought before it is built, merely by looking at a plan. When entering into the sale agreement, the building has not yet been built.

A. It is not permissible to sell a non-existent item. Buying 'off-plan' is not permissible. The sale is haraam.

Q. A person buys a flat in Makkah Mukarramah for a fixed sum. He is given ownership of the flat for 99 years. During this time he may use the flat or let it out for rental income or leave it vacant or sell it. He is not allowed to effect any structural change to it. In addition he has to pay a levy for the upkeep of the flat, and insurance for unseen circumstances (fire, etc.) The levy and insurance are compulsory. What is the Shariah's view on this issue?

A. According to the Shariah, this is not a sale transaction. The 'buyer' is not the owner of the building. The agreement is corrupt and not permissible. The levy and the insurance too are haraam. It is not permissible to enter into such a deal. If one has been trapped into such a deal, it will not be permissible to let it out for an amount higher than what one has paid. However, if one provides some sort of service for the occupants, then a higher amount may be charged since the excess over the amount paid will be in lieu of such services and to cover the haraam levy and insurance into which one has unlawfully becoming enmeshed. Allah Ta'ala has predeter-

mined our Rizq. Whatever quantity of Rizq He has ordained for us, will come our way. There is no need to branch into ways which are dubious and in conflict with the Shariah. Greed will not increase one's Rizq. Rasulullah (sallallahu alayhi wasallam) said: *"Restrict your search (for rizq). Rizq is sealed, and the one who has greed will deprived (of gaining more than what has been decreed for him)."*

Q. I recently got divorced. My house is worth R400,000. My ex-wife insist on half share of the house. The house belongs to me. She did not pay for the house. What is the ruling?

A. She has no right to claim half share or any share of the house. She is entitled to only iddat expenses. Besides this, it will be an act of *Ihsaan* (kindness) to give her a substantial gift within your means. When divorce takes place, the man should act honourably. Let the parting of the ways be without acrimony and let it be honourable. The Sahaabah would give the departing wife substantial gifts. It somewhat cushions the traumatic blow of divorce.

Q. At a recent Nikah a Maulana who happens to be a member of a non-Muslim political party announced that in the present time, before Nikah, the boy and girl should go for an Aids test. Please comment on this statement.

A. The advice of the politician is corrupt. It presupposes that the Muslims entering into Nikah are fornicators. The maulana politician has lost his sense of understanding as a result of consorting with non-Muslim politicians. He is supposed to give advice on the promiscuous intermingling of sexes, on abandonment of hijab and other western acts of immorality which lead to the commission of zina. He displays kuffaar mentality.

Q. The Imaam recites naa'ts (songs) every Friday during his English lecture. Some musallis disrespect the sanctity of the Musjid with exclamations of applause as is seen at qawwaali sessions. Is this permissible?

A. The Musjid is not a venue for singing songs. The Imaam should have better sense. It is neither permissible for him to engage in songs nor is it permissible for the musallis to applaud him. The sanctity of the Musjid is being defiled with such performances.

Q. I belong to a body called PPS (Professional Provident Society). They deal in retirement, etc. for professional persons. I am a self-employed doctor. I do not have privileges like sick leave, maternity leave, etc. I took out a sickness and disability benefit, whereby if I am ill for more than 7 days, they will pay me a salary for that period of time which I sustained a loss of income. The salary is based on the amount I contribute every month. Is it permissible to belong to such a scheme?

A. This scheme comprises of two haraam factors: Riba and Qimaar (gambling). In all probability you will get more than what you have paid. This is riba. The payment is also hinged to a future unsure event, namely, sickness. This is Qimaar (gambling). It is not permissible to belong to this Fund. Since you are already entrapped in it, you may take back from the Scheme only the amount you had paid to it. You should not claim more than what you had contributed.

Q. Is it permissible to invest in Oasis Equity fund?

A. Oasis Equity and all other equity funds are in conflict with the Shariah. It is not permissible to invest in these riba ventures.

Q. My son informed me that on Fridays even women should perform four raka'ts Sunnat Muakkadah after the Fardh of Zuhr. Is there a difference in the Zuhr Sunnat Salaat for women on Fridays?

A. There is no difference. The same Sunnat and Nafl Salaat attached to Zuhr should be performed on Fridays as well. The four Sunnatul Muakkadah applies to males who attend Jum'ah Salaat.

Q. Is it permissible to perform Awwabeen, Ishraaq and Dhuha Salaat four raka'ts with one Salaam?

A. Yes, it is permissible. Any kind of Nafl Salaat could be performed in four raka't batches with one Salaam.

Q. According to the Hadith a child should be ordered to perform Salaat at the age of 7 years. Does this apply to fasting for Ramadhaan as well?

A. The physique of children varies. They should be encouraged, not compelled. Even if a 7 year old 'fasts' half a day or a few hours, it will be a beginning in the training programme.

Q. Please explain why Surahs 7:54, 10:3, 11:7 and 25:59 state that creation required six days, but in Surah 41:9 - 12 it adds up to eight days.

A. Since you lack knowledge, you have been cast into doubt by the silly objections which the enemies of Islam create. It is not permissible to develop doubts regarding the Qur'aan Majeed by subjecting the verses to personal opinion. Verse 59 of Surah 25 states: *"He (Allah) created the heavens, the earth and everything between these two in six days..."* From this aayat we understand that entire creation was created in six days. Verse 9 of Surah 41 states: *"...He created the earth in two days..."* In this verse the 'two days' relate to only the earth. In the other verses is mentioned that entire creation took six days. Of these six days, two days were devoted to the creation of the earth. In verse 12 of Surah 41 is mentioned that two days were for fashioning the earth. The two days for the earth, and two days for the heavens are not apart from the total of six days. These four days are part of the six day period in which different aspects of the earth and heavens were developed. There is therefore no conflict whatsoever.

Q. Which is older: the heavens or the earth? Surah 2:29 states clearly that the earth was created first, then the heaven. But Surah 79:27 - 30 reverses the order.

A. Again you have failed to understand the relevant verses. The Qur'aan may not be interpreted on the basis of personal understanding. No one has the right to interpret the Qur'aan. The interpretation of the Qur'aan was completed 14 centuries ago. The Qur'aan Majeed should now be used for *Tilaawat*. Neither verse 29 of Surah 2, nor verses 27 - 30 of Surah 79 speak of the chronological order of the creation of heaven and earth. Certain dimensions of the earth and heavens are mentioned in these verses. Verse 29 of Surah 2 mentions that after Allah Ta'ala had completed on earth the creation of the provisions of man, He fashioned the heavens into seven sections. This verse does not state categorically that the earth was created first and the heavens thereafter. Also, verse 30 of Surah 79 does not state that the earth was created after the creation of the heavens. It only mentions a specific act of creation effected to an already created earth. The Qur'aan mentioning this aspect says: *"Daha-ha"* which means that 'Allah spread out the earth'. Only He knows the exact meaning of 'spreading out' in this context. The verse does not refer to the time of the creation of the earth. From the various Qur'aanic verses and Ahaadith it could be inferred that the heavens were created first. However, there were different dimensions of development in different periods described as 'days' in the Qur'aan. The 'days' may be 24 hour periods as we know, or it could mean long ages. One aayat says: *"Verily, a day by your Rabb is the equivalent of a thousand of your years."* Another verse mentions the Day of Qiyaamah to be the equivalent of 50,000 earthly years.

Q. Surah 2:62 and 5:69 teach that Christians shall enter paradise, but Surahs 5:72 and 3:85 say they will go to Hell. Please help me to understand this conflict.

A. There is no conflict whatsoever. Your confusion is due to your lack of Islamic knowledge, and the confusion is exacerbated by reading the writings of the enemies of Islam. The verses which mention that the Nasaara will enter Jannat refer to those Nasaara who were Muslims. The followers of Nabi Isaa (alayhis salaam) who abided by his Shariah are Muslims. They were on the true Deen. They will enter Jannat. Also, those Nasaara who embraced Islam during the time of Rasulullah (sallallahu alayhi wasallam) such as King Najaashi of Abyssinnia are assured of salvation. The other verses which state that the Nasaara will go to Hell refer to the kuffaar who had rejected the Shariah of Nabi Isaa (alayhis salaam) and the Shariah of Nabi Muhammad (sallallahu alayhi wasallam).

Q. I am a taxi driver. A passenger forgot a valuable item in the vehicle.

Questions and Answers

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SOUTH AFRICA 6056

I found it but cannot trace the owner nor do I know who the person is who forgot the item. What am I supposed to do with it?

A. You should insert an advert in the *Lost & Found* column of the local newspaper. Keep the item for at least a year and place a notice in your taxi announcing that a valuable article has been found, and that the owner should claim it. The description of the item should not be revealed in the adverts. After a year, if the owner has not claimed the item, sell it and give the money to charity.

Q. How is Salaatul Haajat performed? Are there specific Surahs to recite?

A. Salaatul Haajat – Salaat for need – is a Nafl Salaat which is performed just as any other Nafl Salaat. There are no specific Surahs to be recited. After the two raka'ats Salaat, recite some Thikr, Istighfaar and Durood Shareef. Then make dua for your need.

Q. I have 80 grams of gold jewelry, and no cash nor any other items on which Zakaat has to be paid. Do I have to pay Zakaat on the 80 grams of gold?

A. The Nisaab of gold is 100.31 grams. Since you have no other Zakaat assets, Zakaat is not incumbent on you.

Q. During Ramadhan, the Imaam performed Tahajjud Salaat in jamaa't. Is this proper?

A. It is improper. It is bid'ah to perform Tahajjud in Jamaa't.

Q. If a Muslim has no Muslim heirs – his whole family is non-Muslim – can he bequeath his entire estate to a Musjid?

A. Yes, he may do so.

Q. I am a Hanafi. I have a habit of performing Tahyatul Wudhu. May I perform Tahyatul Wudhu before the Maghrib Fardh Salaat if I made wudhu at Maghrib time?

A. The first Salaat during Maghrib time, is the Fardh of Maghrib. After Wudhu at this time perform the Maghrib Fardh, not Tahyatul Wudhu.

Q. In Morocco, on Friday morning, the musallis go earlier to Musjid and recite the Qur'aan together. Every Friday they recite aloud, all together. Is this Sunnah?

A. It is bid'ah. It is not permissible to recite in this manner. Everyone should recite silently.

"He who ignores My Thikr, verily for him there is a constricted (difficult) life (on earth), and on the Day of Qiyaamah, We shall resurrect him blind."
(Qur'aan)

Q. Is there any Islamic bank where we could invest our money?

A. All so-called 'Islamic' banks are no different from the non-Muslim capitalist riba-banks. It is not permissible to invest in any of these banks who have coined the new expletive

term, 'shariah-compliant'.

Q. In Fardh Salaat it is the rule that when the short Surahs are recited, then a Surah should not be skipped in between two short Surahs. Does this rule apply to Nafl Salaat as well?

A. It does not apply to Nafl Salaat. A Surah may be omitted between two short Surahs.

Q. Sajdah Tilaawat was not made in Salaat immediately the aayat was recited. After having recited a few aayats I remembered the error. What should one do when committing such an error?

A. If one remembers the error after having recited three aayats, then the Sajdah should be made. In addition Sajdah Sahw should also be made.

Q. If in the last Qa'dah one recites Surah Faatihah after Attahiyaat, is Sajdah Sahw necessary?

A. If Surah Faatihah or a Surah is recited mistakenly after Tashahhud in Qa'dah Akheerah (the Last Sitting), Sajdah Sahw is not necessary. However, if the same error is made in Qa'dah Ula (the First Sitting) of Fardh, Waajib or Sunnatul Muakkadah Salaat, then Sajdah Sahw is Waajib. If Surah Faatihah or a Surah is by error recited before Attahiyaat in any Qa'dah in any Salaat, then Sajdah Sahw is necessary.

Q. After burying the mayyit should the dua be made with hands raised?

A. No, the dua should be made without raising the hands. The practice of raising the hands by the graveside after burial has become a bid'ah. It is considered incumbent by the masses. It is necessary to abstain from this practice.

Q. Is it permissible to leave immediately after the Imaam has made Salaam or do the musallis have to remain seated until the Imaam ends the dua?

A. While it is Makrooh to habitually leave immediately after the Imaam ends the Salaat, it is permissible when one has a need or one is in a hurry. One should not habitually depart unnecessarily.

"Destruction for them whose hearts have hardened (as a result of abstention) from Thikrullah." (Qur'aan)

Q. Haidh ended during the course of the day in Ramadhan. Is she allowed to eat?

A. It is Mustahab that she desists from eating although it is permissible for her to eat. If she eats, it should not be in public.

Q. A woman started the day fasting in Ramadhan. During the daytime her haidh commenced. What is the ruling?

A. She has to eat in this case. She may not remain fasting. However, she should not eat in public.

Q. A Musaafir began the day fast-

ing. While he is still on the journey is it permissible for him to break the fast without a valid reason? And, if he does break the fast without valid reason, will Kaffarah of 60 days be Waajib?

A. It is not permissible for the Musaafir to break his fast without valid reason. However, only Qadha will be Waajib. The Kaffarah penalty does not apply to the Musaafir.

Q. A man divorced his wife, a day after the Nikah. The marriage was not consummated with sexual relations. Does this woman have to stay in iddat?

A. In the Shariah, a marriage is consummated in two ways: (1) Sexual relations. (2) Such privacy in which sexual relations are possible even though the act did not occur. If even the second method did not take place, then she does not have to observe iddat.

"Maintain your tongue ever fresh with the Thikr of Allah." (Hadith)

Q. At the time of the Nikah, the Mehr amount was not stated. Is the Nikah valid?

A. The Nikah is valid. The validity of Nikah is not reliant on Mehr. Even if the Mehr was not mentioned nor stipulated nor agreed on prior to the Nikah, it remains the right of the wife to be paid her Mehr.

Q. Mehr was mutually arranged. Some months after the Nikah, the husband substantially increased the Mehr. During the happy time he increased it tenfold. But payment was not effected. Now years later, divorce took place. The woman is claiming the increased amount of Mehr. But the husband insists that the actual Mehr is the amount arranged at the time of the Nikah. What does the Shariah say regarding this dispute?

A. According to the Shariah the tenfold increased amount is the Mehr. The man has no option but to pay his ex-wife the increased Mehr. In terms of the Shariah, the increased portion constitutes part of the original Mehr.

Q. A 24 year old man is desperate to get married, but his father refuses to give permission. The girl's family gives consent. The girl is also from the same clan. The father has no valid Islamic reason for withholding consent. May this person marry without his father's consent?

A. The father should behave intelligently. His son is an adult who was supposed to have married a decade ago. It appears that the father is one of those persons who will rather tolerate his son conducting a haraam clandestine zina relationship. Due to the son's desperation, Nikah is Waajib on him. He may get married without his father's consent.

Q. A Nikah was performed al-

though at the time of obtaining the consent of the girl, there was only one witness present. Is the Nikah valid?

A. The validity of Nikah is not related to the girl's consent being witnessed by two witnesses. Even if no one witnessed her consent, the Nikah is valid. At least two male witnesses are essential for witnessing the Nikah ceremony.

Q. A Christian woman embraced Islam, but her husband did not. He says that he needs more time to reflect. Perhaps he may also accept Islam. What is the state of their marriage? Can this woman still live with her Christian husband?

A. There is a waiting period of three haidhs (menses) before the Nikah is finally terminated. If the husband accepts Islam before expiry of the three haidhs, the Nikah remains valid. However, husband-wife relationship between them is haraam during the waiting period in view of the husband's refusal to accept Islam. After the expiry of the iddat, the woman may get married.

Q. If a Christian man embraces Islam, but the Christian wife refuses, what is the state of their marriage?

A. The marriage remains valid. The husband should endeavour to convince his wife to accept Islam.

Q. What is the state of the marriage if one of the two mushrik spouses who are neither Christian nor Jew, accepts Islam?

A. The Muslim spouse should separate. If the spouse is the woman, she has to wait for three haidhs to pass before she may marry. If the spouse who accepted Islam is the man, he can marry a Muslim at any time. There is no waiting period. However, if his mushrik wife embraces Islam before expiry of three haidhs, then the marriage will remain valid.

Q. After the death of her husband, the woman did not remain at home for the iddat. She continued with her life as usual leaving the house whenever she wished. Six months later she received a marriage proposal. Is she allowed to get married seeing that she did not observe the iddat of four months and ten days?

(Continued on page 12)

THE COMEDY OF KUFR MUNAAFIQEEN MOCKERY OF ALLAH

"And if you ask them (the Munaafiqeen about their comedy), They will most certainly say: 'We were only joking and being humorous.' Say (to them, O Muhammad!): 'What! Were you jesting with Allah, His laws and His Rasool? Do not present excuses (in justification of your mockery). Verily, you (O Hypocrites!) have committed kufr after having (professed) Imaan.'"
(Surah Taubah, Aayats 65 & 66)

"Allah has promised the Fire of Jahannam to the male hypocrites, the female hypocrites and the kuffaar. That is adequate for them. And, Allah has cursed them, and for them will be a perpetual punishment."

(Surah Taubah, Aayat 68)

In every age, the Munaafiqeen (Hypocrites) left no stone unturned in their pernicious and despicable plots to harm and humiliate Islam. Munaafiqeen have always been cogs in the plots against Islam. Their evil mocking, jesting and ridiculing of Islam reveal their true identities, that they are Muslim in name, but kuffaar at heart.

A group of Munaafiqeen in cahoots with professed kuffaar have prepared a satanic comedy which they have

dubbed: "Allah made me funny." – Nauthubillaah! The play of shaitaan will be conducted by the group of Munaafiqeen in Cape Town, Johannesburg and Durban. The shaitaani enactment makes a mockery of Allah Azza Wa Jal, of His Rasool and of the Ahkaam of the Shariah. The aforementioned two Qur'aanic verses aptly apply to these followers of Shaitaan.

When their satanic jesting and mocking are pointed out, they respond: "We are only being humorous." That is precisely what the Munaafiqeen told Rasulullah (sallallahu alayhi wasallam) when he castigated them for their mockery and jeering of Islam. In response to the excuses of the Munaafiqeen in justification of their mockery, Allah Ta'ala chiding them, says: *"What! Were you mocking with Allah, His Laws and His Rasool? Do not present excuses. Verily, you have committed kufr after having believed."*

This group of Munaafiqeen has sunk to the lowest ebb of *Nifaaq* (Hypocrisy) in their public acts of jesting with Islam and jeering the Laws of Allah Ta'ala. They lack the slightest vestige of shame and decency, hence their *nifaaq* and *kufr* provided them with adequate shamelessness to dub their evil show:

'Allah made me funny.' In fact, they have subsided below the bottom of the barrel of kufr.

It is unimaginable that Muslims of true Imaan would ever grace with their presence such public displays of kufr which mock and jeer Allah, His Rasool and the Shariah. Any Muslim who in ignorance may be contemplating to visit the haraam show of the Munaafiqeen should understand that, he/she will lose his/her Imaan by attending the play of shaitaan. Warning Muslims against participation in the activities of the kuffaar and munaafiqeen, the Qur'aan states: *"Do not sit with the Zaalimeen (the kuffaar and munaafiqeen) after admonition (has dawned on you)."*

The ways of mockery which this satanic group of Munaafiqeen have adopted to amuse audiences and to make a mockery of Allah, His Rasool and Islam, are not new. Since time immemorial the Munaafiqeen had always jested with Allah's Deen, and mocked everything sacred related to the Deen. Thus, the Qur'aan Majeed says repeatedly: *"Verily, they (these Munaafiqeen) had mocked at the Messengers before you. Then their mockery (ultimately) hemmed them in."* Allah's chastisement overtook them and utterly destroyed

them.

Those who mock and jeer Allah – those who jest about the Laws of Allah's Shariah – those who humour people by cracking unedifying and crude jokes about Allah's Rasool, as the Munaafiqeen shaitaani comedians perpetrate, little understand that Allah Azza Wa Jal has transformed their hearts into apes and pigs. These vile comedians of *Nifaaq* and Satanism come fully within the glare of the ayat: *"...He whom Allah has cursed and on whom is His Wrath. And, He has made from among them apes, pigs and worshippers of the devils. They are the worst (of creation) and the most deviated from the Straight Path."*

The Qur'aan Majeed states that admonition benefits only the Mu'mineen. Since the shayaateen in human form – the munaafiq comedians – are plagued with the disease of incorrigible kufr and nifaaq, this Naseehat is not directed to them. This Naseehat is for the Believers, especially for the careless and ignorant ones who may fall into Shaitaan's trap and decide to visit the vilest show of blasphemy ever organized to mock and jeer Islam. Remember that attending the evil comedy is an act of kufr which effaces Imaan.

May Allah Ta'ala guide Muslims and save us all from the snares of the Munaafiqeen operating in cahoots with the agents of Shaitaan in the pernicious plot to destroy Islam.

MALAKUL MAUT

When Allah Azza Wa Jal announced to the Angels that He had made Hadhrat Ibraaheem (alayhis salaam) His *Khaleel* (Friend), Hadhrat Izraaeel (alayhis salaam) – the Angel of Death – requested permission to convey this good news to Nabi Ibraaheem (alayhis salaam). Permission was granted.

After Malakul Maut conveyed the glad tidings, Nabi Ibraaheem (alayhis salaam) said: "O Izraaeel, show me how you extract the souls of the kuffaar." Malakul Maut: "You will not be able to bear seeing it." When Hadhrat Ibraaheem (alayhis salaam) persisted, Izraaeel (alayhis salaam) transformed himself into the form in which he appears at the time of capturing the souls of the kuffaar. In front of him, Hadhrat Ibraaheem (alayhis salaam) beheld a hideous and massive creature. His head reached the sky and flames were being emitted from every part of his body.

The horror of the sight was such that Nabi Ibraaheem (alayhis salaam) fell down unconscious.

After he revived, Malakul Maut had assumed the first form in which he had initially appeared. Nabi Ibraaheem (alayhis salaam) said: "O Izraaeel! Assuming that a kaafir will not have to suffer the pangs of death, then too, the form in which you appear is adequate punishment."

Then Nabi Ibraaheem (alayhis salaam) asked to be shown how he extracts the souls of the Mu'mineen. Malakul Maut transformed himself into and exceedingly handsome man whose face was radiant with *Noor* (celestial light). He was dressed in beautiful white garments and a wonderful fragrance was being emitted. Nabi Ibraaheem (alayhis salaam) commented: "O Izraaeel! If instead of the mercy of Allah, the dying Mu'min sees you, it will suffice for him."

THE EXCELLENCE OF STRUGGLE

Hadhrat Hakimul Ummat (rahmatullah alayh) said:

"It is not a wonderful feat for those who have a perfectly entrenched *Nisbat* (spiritual relationship of divine proximity) with Allah Ta'ala if they do not incline towards sin. There is nothing astonishing if a man who is constantly overwhelmed by *Khauf* (fear) remains spiritually pure at all times. It is only by the special favour of Allah that these lofty spiritual states have become their nature. The Qur'aan says: *"Do not express your favour on Me because of your Islam. On the contrary, Allah expresses His favour for having guided*

you to Imaan, if indeed you are truthful." (Man owes all his excellences to Allah Ta'ala. Every goodness is a bestowal of Allah Ta'ala.)

However, those people who have not yet developed a *Nisbat* with Allah Ta'ala, if they struggle against their nafs to abstain from sin and disobedience, then undoubtedly, their effort is a perfect excellence although the will-power and enthusiasm for this struggle are also bestowals of Allah Ta'ala. Nevertheless, this *mujahadah* (struggle against the bestial instincts of the nafs) is praiseworthy."

SACRIFICE

ALL THINGS HAVE prescribed limits in the Shariah. Sacrifice or to give one's benefits and success to another, also has its limits. Commenting on sacrifice, Hakimul Ummat Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) said: "Sacrifice applies to worldly acts or in such acts which are not of the class known as *Qurb-e-Maqsoodah* (pure acts of ibaadat). For example: If one of two totally naked persons manages to find a piece of cloth sufficient to cover the *Satr* of only one man, then it is not permissible for the one who found the cloth to sacrifice it by giving it to the other nude person while he himself performs Salaat naked. Similarly, it is not permissible for a person standing in the first *Saff* of Salaat to step out of the row to allow another person (perhaps a senior) in the second row to move into the first *Saff*. In such acts of *Qurb-e-Maqsoodah* people generally incline to make sacrifice."

The reason why people generally 'sacrifice' in acts of ibaadat is their unawareness of the value and worth of ibaadat, and their lack of appreciation and understanding of the meaning of *Thawaab* (reward in the Aakhirah). Despite this world and all its belongings having been described as *jeefah* (carion) by Rasulullah (sallallahu alayhi wasallam), and despite this world not having the worth of the wing of a fly by Allah Azza Wa Jal, people sacrifice their entire lives and rulers pillage, plunder and massacre entire communities to grab wealth and worldly power.

People are generally disinclined to

sacrifice wealth. They understand the utility of material wealth. Material wealth and worldly pleasures are fully perceived and appreciated, hence the avarice, lust and disinclination to part with wealth regardless of its abundance, far in excess of needs. A wealthy man has to struggle with himself to contribute to a worthy cause even for his own spiritual gain and success. He gives grudgingly and makes the sacrifice fully feeling the 'burden'. On the contrary, there is hardly any inhibition in the same man when he has to 'sacrifice' the *thawaab* for being in time for Jamaat Salaat. While he has heard of the huge rewards for reciting Tasbeeh even once or for being present at the time of *Takbeer-e-Ula* in Salaat, or granting a debtor extension of time or for the other numerous acts of *Thawaab*, he finds it extremely difficult to make 'sacrifices' for his everlasting goodness and success in the Aakhirah. In fact most people refrain totally from making such true sacrifices. But in spiritual acts which do not involve spending of wealth, they find no difficulty whatsoever in making the 'sacrifice', and deluding themselves in the belief that they have made a worthy sacrifice for a fellow Muslim.

Lack of *Muraqabah* (meditation/contemplation) on Maut, the Aakhirah, the Bounties and Punishments of Allah, etc. is the cause for this lamentable attitude of indifference and for the excess of greed, lust and desire for the wealth and pleasures of this world. When *Insaan* refrains from *Muraqabah*, his spiritual senses remain corroded, blind and unable to perceive and understand transcendental realities.

THE HILAL OF NEIGHBOURING COUNTRIES

QUESTION: According to some Ulama it is compulsory to accept news of moon-sightings from neighbouring countries as long as the information of the sighting reaches us reliably. It is argued that according to the *Zaahirur Riwaayat* of the Hanafi Math-hab, it is incumbent to accept the news. Furthermore, it is in the interests of unity to begin Ramadhaan and celebrate Eid together with Muslims of neighbouring countries. What is the ruling of the Shariah on this issue?

ANSWER: As far as the 'unity' argument is concerned, this is a ludicrous contention for formulating a fatwa. The issue has to be argued on the basis of the proofs of the Shariah. The 'unity' argument is a vociferous slogan of ignoramus modernists. It is a slogan which is devoid of substance because those who raise this cry lack the understanding of the basis of true unity. We shall, therefore, not squander time and darken the page with this nonsensical issue.

As far as it being compulsory to accept information of sightings from distant places and other countries, there are two views of our Fuqaha and even our immediate senior Ulama, notwithstanding the *Zaahirur Riwaayat* view of there being no consideration for differences in horizon. While the *Zaahirur Riwaayat* view is that the sighting of one country is valid for another country, there is no consensus of our Ulama

on the issue of acceptance being incumbent.

Those Fuaqaha and Ulama who are of the view that acceptance is incumbent, stipulate the condition that it would be incumbent only if the news of the sighting reaches reliably in such a way that doubt and confusion are eliminated. This reliable manner of transmission is termed *Tareeq-e-Mujib*. In the absence of *Tareeq-e-Mujib*, it is not permissible to accept the information. On this aspect there is consensus.

According to other Hanafi Fuqaha and our senior Ulama of recent times, *Luzoom* (incumbency to accept) does not apply notwithstanding the *Zaahir* narration that difference of horizons is of no significance. According to them, incumbency applies to only places in close proximity, not to distant places. They argue that the text of *Zaahirur Riwaayat* is *Mujmal* (concise and unclear), necessitating *tafseer* (elaboration). They present in substantiation both rational and irrational evidences. Their strongest irrational proof is the Hadith of Hadhrat Kuraib (radhiyallahu anhu).

This second view of *Adm-e-Luzoom* (acceptance not being incumbent) is also the position of the Shaafi Math-hab. According to the Shaafi Math-hab, the ruling is: '*For every place is its own sighting.*'

In the present time it is wise and necessary to adopt the *Adm-e-Luzoom* view which is also a Hanafi view as well as the Shaafi view. It is a foregone conclusion that the condition of

Tareeq-e-Mujib will be completely forgotten. Only the aspect of 'unity' will be the determinant. The actual Shar'i requisites will be swept under the carpet. In these times when people have abandoned the Taqleed of their Math-hab, especially those in neighbouring countries whose sheikhs have acquired their knowledge from Salafi institutions in the Middle East, it is unwise and opening an avenue for fitnah to engage in the endeavour of unification of Eid.

The majority of the Muslims of our neighbouring countries are supposed to be followers of the Shaafi Math-hab. In this era plagued by freelancing (abandonment of Taqleed), it is utterly reckless for Hanafi Ulama in South Africa to encourage their Shaafi counterparts in other countries to toe the line of the Hanafi *Zaahirur Riwaayat* which itself is contentious, requiring elaboration.

It is incorrect for some Ulama to portray this issue as if there exists consensus of the Hanafi Fuqaha on *Luzoom*. The Ulama should take into consideration the evil of *Adm-e-Taqleed* which is ruining the Imaan of Muslims and making them the muqallideen of the nafs.

There is no incumbent need for Muslims here in South Africa to introduce a new method which our senior Ulama of former times in this country as well as from the Deeni Institutions from which we hail, did not adopt. Our Akaabireen did not forge the superficial type of 'unity' which has become a slo-

gan nowadays. Our Akaabireen in all places and in all ages had always adopted the view - '*For every place its own sighting.*'. We recall Eid being held on different days in Deoband, Saharanpur and Jalalabad at a time when those institutions were under the supervision of truly great Ulama and Auliya. Such differences never produced the slightest disunity in the ranks of the Akaabireen. It is lamentable that the junior Ulama of these times aping the modernists and the deviated Salafis in their ways, styles and methodology.

Furthermore, the short-sightedness of those who are calling for a united Eid with neighbouring countries, is remarkable. While they clamour for 'unity' with Zimbabwe and Malawi, they overlook the real disunity and fitnah which will develop in the wake of their misconceived idea of 'unity'. Should a group of Ulama align itself with Zimbabwe, for example, and urge its followers to celebrate Eid with Zimbabwe and Malawi, there will be Ulama and groups right here at home who will dissent. Thus, while there will be 'unity' with Zimbabwe, there will be disunity and fitnah at home. What type of unity is it which spawns disunity at home?

The Shariah does not require us to unite with Zimbabwe and Malawi on the beginning of Ramadhaan and celebrating of Eid. There is strong evidence for the opposite view in the Hanafi Math-hab. At the same time it is the official Ruling of the Shaafi Math-hab.

MEDICAL AID INSURANCE

QUESTION - Claiming that the prevailing Medical Aid scheme is permissible, Zaid presents the following arguments:

The Medical Aid Scheme is a 'legal person' with contractual capacity, and is able to act and contract like a real sane human being. Thus this 'legal person' can own and give ownership.

According to the rules of the Medical Aid Scheme, this 'legal person' grants medical benefits to contributors of the Scheme.

All the contributions are utilized for the running expenses of the Scheme and for providing medical benefits to the contributors.

Medical benefits are granted by the Scheme to contributors whenever the calamity of sickness strikes them.

The Medical Aid Scheme does not have for its objectives financial gain. It is based on the principle of providing aid to contributors.

On the basis of this set-up, Zaid says that:

The Medical Aid Scheme is based on the principle of pure gift/charity/favour (*Tabarru'* Mehz), and not a transaction of exchange because of two factors: i) The contributors do not pursue the objective of profit in lieu of their contributions, hence their contributions are absolute gifts/charity without any conditions attached, and the 'legal person' (Medical Aid Scheme) becomes the owner of the contribu-

tions. ii) At the time of calamity (sickness), the 'legal person' will make a donation to the contributors in according with its rules.

According to the Maaliki Math-hab, when a person assumes upon himself an act of charity (*Tabarru'*), then it becomes incumbent on him to honour the self-imposed obligation. Hence, according to the principles of the Maaliki Math-hab, payment of the contributions is a self-imposed charitable obligation by the contributors. Thus, payment is incumbent on them. The same rule applies to the 'legal person' at the time when the calamity of sickness befalls the contributors. (Although Zaid is a modernist, he does follow the Hanafi Math-hab).

On these grounds Zaid concludes that the Medical Aid Scheme currently in vogue is valid and lawful according to the Shariah. Please comment on this dissertation.

ANSWER - The conclusion and opinion of *juhhaal* (ignoramus) are devoid of Shar'i substance. Zaid dwells in a state of inflated delusion of his assumed expertise which he deliriously seems to flaunt. The grounds which Zaid has presented for justification of the Medical Schemes in vogue are baseless. There is no concept of a 'legal person' in the Shariah. No Math-hab upholds this silly concept of the riba-capitalist system. A piece of paper can never be a person with contractual capacity. In fact, a donkey, an insane per-

son and a minor should have greater 'contractual capacity' than the absurd 'legal person' of the kuffaar riba-capitalists. It is better to contract and transact with an ass than with a piece of paper stupidly proclaimed a 'legal person'. If a stupid piece of paper could be a 'person' with contractual capacity, then any stone can likewise be proclaimed a 'person' with whom to contract.

This very first basis of Zaid is kicked out by the Shariah as utter drivel. But people whose brains have become deranged in consequence of their love for the riba system are incapable of comprehending the absurdity of the stupid 'legal person' which fiction has 'humanized' for them.

The Hanafi Muqallid has absolutely no right whatsoever to cite a rule of another Math-hab to justify his contention. Furthermore, Zaid has ripped the '*Tabarru'*' issue out of its context. While he has seen this silly argument in some book of a liberal Molvi, he appears ignorant of other factors pertaining to self-imposed acts of charity in terms of the Maaliki Math-hab. These columns do not permit us to present detailed argument in refutation of Zaid's absurdity. If Allah Ta'ala wills, we shall prepare and publish a detailed response and refutation. Suffice here to say that the contributions paid to the Medical Aid are never *Tabarru'* even in terms of the Maaliki Math-hab. And, if we have to momentarily assume that the contributions are charity and gifts, then it should be told to Zaid that we are not followers of the Maaliki Math-

hab, and he, a non entity, has no right to peddle a Maaliki rule and that too in a mutilated form, totally out of its context.

Every person regardless of his ignorance and little intelligence, understands that neither the contributions of the members nor the benefits awarded by the Medical Aid are gifts of charity or gifts of love. Every dunce knows why he is making contributions to the Medical Aid. In fact, on the basis of contributions, most members and most medical practioners falsify claims and records due to the unjust and haraam policies of the capitalist Medical Aid Scheme handlers. From A to Z the whole haraam system is wracked with fraud, deceit and crookery. No person possessing sanity and sincerity will accept the absurd assertion that the contributions which members pay are charitable contributions made to gain *thawaab* in the Aakhirah, or are gifts made to gain the love of the handlers of the Medical Aid Scheme. Similarly, no moron is prepared to believe the silly lie that the Medical Aid grants medical benefits to gain *thawaab*, or the love of the contributors.

Furthermore, any person who has slight cognizance of the principles of the Shariah will understand that one of the fundamentals of the Medical Aid scheme is *Qimaar* (gambling). The medical benefit which the Scheme grants is suspended on a future unsure event, viz., the calamity of sickness. The benefit will be forthcoming only if the contributors are struck by calamity. No calamity, no benefit. The current

(Continued on page 8)

NASEEHAT OF THE TAURAAH

Hadhrat Wahab Bin Munabbah (rahmatullah alayh) narrated the following *Naseehat* (advice and admonition) recorded in the Tauraaah:

(1) He who imagines that he will not

be forgiven by Allah Ta'ala (due to the abundance of his sins) despite having recited the Kitaab of Allah, has in reality made a mockery of the aayaat of Allah Ta'ala.

(2) He who complains about his hardship, has in reality registered a complaint against Allah Ta'ala.

(3) He who is grieved on being deprived of the world (its wealth and pleasures), has in fact become displeased with the decree of Allah

Ta'ala.

(4) He who belittles himself for a wealthy person, two thirds of his Deen are destroyed. (Humility should be for the Sake of Allah Ta'ala, not for someone's wealth or for worldly and nafsani motives).

IYAADAT

Iyaadat (Visiting the sick) is an act of high merit. Rasulullah (sallallahu alayhi wasallam) said that if a person visits the sick in the morning, 70,000 Malaaikeh (Angels) supplicate on his behalf (make Dua of Maghfirah for him), until the evening, and if one visits the sick during the evening, then the same process is repeated by 70,000 Angels. In another Hadith, it is mentioned that after visiting the sick, one emerges purified of sins as one was on the day of one's

birth.

While the *thawaab* of visiting the sick is considerable, -- it is an act encouraged by Rasulullah (sallallahu alayhi wasallam) -- it should be understood that *Iyaadat* too has *aadaab* (etiquettes and rules) which have to be incumbently observed. Most people nowadays consider visiting the sick as just another occasion for outgoing, meeting and idle conversation.

It has become the custom to congregate at the home of the indisposed person ostensibly for *Iyaadat*, but the in-

tention is not Allah's Pleasure nor to gain *thawaab*. The assembly of people and their prolonged stay cause *takleef* (inconvenience and distress) to both the sick person and to the family. The peace of the sick person is disturbed when people sit around, staring at him/her or indulge in idle talk and even in *gheebat*. Instead of the visit being a source of comfort which assists the curing process, it leads to further deterioration in the condition of the indisposed person. The Hadith therefore prohibit lengthy visits. Thus, it is mentioned

that the best *Iyaadat* is that the visitor remains very briefly and leaves quickly unless it is someone whose continued presence the sick person desires.

When visiting the sick, silently make a dua for his/her health. The dua should not be made with hands raised and with ostentation. A silent dua in the heart suffices. There are also Masnoon Duas to recite when visiting the sick. But of great importance is to remember not to prolong the duration of the *Iyaadat*. A couple of minutes are adequate.

THE WORST OF SERVANTS

"The worst of Allah's servants are those who walk about with gossip; those who separate lovers; those who search for sins in innocent persons." -- (Hadith) These are endemic diseases to which most people are addicted. Gossip and futility are the salient characteris-

tics of conversation. Slandering and endeavouring to wreck the reputation of people have become enthralling and pleasurable hobbies for people whose hearts are bereft of *Khauf-e-Ilaahi* (Divine Fear).

The worst examples of causing a split between lovers is to embitter husband-wife relationship and ruin the accord of two brothers with discord. 'Lovers' in the context of the Hadith has no relevance to illicit lovers who are soiled in immoral haraam relationships.

TWO DROPS

Rasulullah (sallallahu alayhi wasallam) said: "Two drops are most beloved to Allah: A drop of blood which flows in Jihad, and a tear drop in the middle of the night out of the fear (or love) for Allah Ta'ala."

THE EFFECTS OF BRUTALITY

The rising number of suicides of American soldiers in Iraq and Afghanistan, plummeting morale of the troops, stress, near-insanity, etc. are the effects of the torture and brutality which these cowardly invaders commit. Civilians -- men, women and children -- hospitals, homes, schools and farms are mercilessly bombed and reduced to poisonous ashes by the alien marauders. Women and young girls are raped. Homes are invaded and the occupants terrorized. The effects which the invaders are now suffering are forms of mild Divine punishment. The time will yet dawn for the knock-out punishment from the heavens.

Even the British criminal compatriots of the Bush's mercenaries have demanded that the Americans vacate 'their' area of operation. They have made this demand on account of the large-scale American bombing of civilians. The British have called for the departure of the US troops from 'their' area of operation, not on any humanitarian grounds, but because the local civilian population is becoming more vocal in their protests and are displaying their animosity for the aliens more vigorously. They are increasingly joining the Taliban in the struggle to expel the foreign marauders and pirates.

QUR'AANS FLUSHED DOWN TOILET

"Verily, hatred has gushed from their mouths (for Islam and Muslims). But what their hearts conceal is worse...."

— (Qur'aan)

A university student in America was recently arrested and charged with a 'hate crime' for clogging toilets with copies of the Qur'aan Majeed on two occasions. Although the devil was charged with two counts of 'criminal mischief', he was exculpated. He was set free -- not even a fine. Let a Muslim in the United States just speak a word of criticism against Bush. He is sure to be kidnapped and sent off to one of Bush's Black Torture sites to languish for years and be subjected to the horrors of barbaric torture.

In this age Muslims should expect such sacrilege and defilement of our Holy Relics. The time is long overdue for Muslims to examine the defilement

they themselves are inflicting on the Qur'aan and the Ahkaam of the Shariah. In fact, one shaitaani so-called Muslim radio station recently was responsible for the defilement of tens of thousands of Qur'aanic verses. The evil radio station for gratifying its monetary craving, advertised a Qur'aanic aayat in Arabic in a newspaper which the poorer section of the population utilize as toilet paper. The surprise and hurt caused by the kuffaar are not as severe as the hurt which Muslims themselves cause to Islam, to Allah Ta'ala and to His Rasool (sallallahu alayhi wasallam).

On the Day of Qiyaamah, Rasulallah (sallallahu alayhi wasallam) will complain to Allah Ta'ala: "O my Rabb! These (my) people discarded (defiled and dishonoured) this Qur'aan."

MEDICAL AID INSURANCE

(Continued from page 7)

Medical Aid Scheme is a classical insurance deal which is haraam. Thus, Zaid's claim that the basis of the Medical Aid Scheme is 'pure charity' (*Tabarru'*) is pure bunkum (*Jahaalat Mehz*) or compound ignorance which no *jaahil* is prepared to accept. Only riba-drunk capitalists will irrationally and intransigently peddle the *Tabarru'* absurdity.

Commonsense is adequate to understand that the medical benefits awarded by the Medical Aid Scheme at the time of the calamity of sickness are firmly linked to and reliant on the money which the members contribute. If a member terminates his contributions, he loses out and the Scheme will not provide him with one Panado tablet even if perishes due to a sickness calamity. A man should have some sense of rationality and not descend to degrees below the dregs of self-imposed *jahaalat* by claiming that the contributions are *Sadqah* given for *Thawaab* or

gifts given for love, and similarly are the benefits given by the Medical Aid Scheme.

It matters not in the least bit that the Scheme does not have 'profit' for itself as its objective. This falsity presented as an aim of altruism is a deception. These Schemes are manned and handled by men about whom the Qur'aan Majeed states: "Those who devour riba do not stand except like a man driven to madness by the touch of Shaitaan." They invest the money in riba undertakings. Like all insurance companies, they are extremely reluctant to cough up the money when the time comes to pay the huge, exorbitant fees the blood-sucking parasites (the private hospitals) charge for their services.

No one should attach any significance to Zaid's nonsensical essay on Medical Aid. Medical Aid in its present form is haraam. It is haraam insurance. Its fundamental factor of *Hurmat* (prohibition) is *Qimaar* (gambling) which no Math-hab condones.

'SOFT' - DRINKS ARE HARAAM

THE TERM 'soft' - drinks is a misnomer. These so-called 'soft' or 'cool' drinks or 'sodas' are never soft nor cool. They are hard-drinks causing physical corruption and disease to the *Amaanat* of the human body. These drinks whether they contain alcohol or not are haraam.

In the Shariah one of the factors of *Hurmat* (prohibition or rendering haraam) is *dharar* (harm). A substance which is injurious for the body is haraam. Thus, eating sand is haraam notwithstanding its purity. Poison is haraam despite its *tahaarat* (purity). The cause of the *hurmat* is *dharar*. The *Hurmat* of products is not restricted to only haraam ingredients such as alcohol, gelatine and other haraam substances. If a product is harmful, its consumption is haraam.

Non-Muslim medical experts have written much on the harmful effects of the so-called 'soft' drinks. These

drinks due to the chemical composition cause severe health problems. The following report will assist us in understanding why so many people suffer from a variety of serious diseases in this era:

"Sodas -- even diet ones -- may be linked with increased risk factors for heart disease and diabetes, researchers said yesterday in the journal, *Circulation*."

They found adults who drink one or more sodas a day had about a 50 percent higher risk of metabolic syndrome -- a cluster of risk factors such as excessive fat around the waist, low levels of "good" cholesterol, high blood pressure and other symptoms."

(New York Post -- 24 July 2007)

While these sweet, affectionate and tasty poisons gradually break down the body, Molvis in our time are visiting liquor breweries in their bid to promote these harmful drinks into which liquor by-products are pumped. Surely, they should hang their heads in shame!

'THE MAJLIS' ADVERTISING IN LEWD MAGAZINES?

An anti-Majlis detractor has brought to our attention an advertisement which was inserted in a pornographic tabloid paper. The advertisement pertains to the boycott of the Sunday Times. The Boycott is supported by the Mujlisul Ulama of S. A., Jamiatul Ulama of Gauteng and many other Ulama and non-Ulama organizations. The advertisement purports: "Inserted and Paid For By Jamiatul Ulama Gauteng". We thank the brother for drawing our attention to the advert. We also understand his lack of perspective which his comments displayed.

The tabloid is most certainly one of the worst kinds in the sphere of pornography. We are positive that even our worst enemies among the modernists, perhaps not among the Ulama-e-Soo', in their hearts will not accept that the Jamiatul Ulama Gauteng or the Mujlisul Ulama or any of the Ulama organizations boycotting the Sunday Times would ever grovel under the bottom of the barrel of pornography to advertise in a slut paper a noble en-

deavour in honour and defence of Rasulullah (sallallahu alayhi wasallam) and Islam.

We really need not defend ourselves nor any of the other Ulama organizations on this issue. Every sane Muslims will understand that the insertion of the advert must have been the work of some crank.

Hadhrat Mufti Muhammad Shafi (rahmatullah alayh) describing the gutter level to which politicians stoop, wrote that in Pakistan these unscrupulous people had obtained the picture of a nude man. And superimposed a picture of the head of their political foe. The nude picture was circulated to bring disrepute to the opponent. Such evil misdeeds are to be expected. Intelligent people understand the truth and attach no importance to such propaganda. (It is probable that this incident was narrated by either Hadhrat Mufti Shafi or Hadhrat Maulana Yusuf Bin-nuri -- rahmatullah alayhima. We cannot recall exactly who it was.)

ADVERTISING IN NEWSPAPERS

IT IS WAJIB to extend the Boycott of the Sunday Times to some tabloid 'newspapers' which are published by *mulhideen* and *munaafiqeen*. The kufr and distortion of the Deen, and the flagrantly anti-Sunnah propagation which some of these so-called 'Muslim' tabloid vendors disseminate put them effectively beyond the pale of Islam. The Sunnat practices of Rasulullah (sallallahu alayhi wasallam), and of all the Ambiya, and of the entire Muslim Ummah from the time of Hadhrat Aadam (alayhis salaam), are made targets of ridicule.

Salient and sacred acts such as the beard, headgear, miswaak, hijab, etc. are mocked, derided and refuted. Every practice of Islam which is unpalatable for the western kuffaar masters of the *munaafiqeen* and *mulhideen* is subjected to kufr ridicule and mockery. Our lament is not directed at the *munaafiqeen* who publish these slut tabloids. Such conduct is entirely expected of them. In fact, Allah Ta'ala compels them to exhibit their *nifaaq* and *kufr* so that Muslims are alerted to the presence of enemies from within their fold.

What is indeed lamentable and surprising is the indifference which Muslim business houses display. Merely to please the evil tabloid vendors, they are supported with advertisements. In so doing, the advertisers are actively promoting the kufr and ridicule of Islam which the *munaafiqeen* are propagating via their muck papers. It is

haraam for Muslims to advertise in such papers.

Prospective advertisers should scrutinise the tabloids before supporting them with their advertisements. Advertising in such so-called 'Muslim' tabloids which ridicule the Sunnah practices of Rasulullah (sallallahu alayhi wasallam) is infinitely worse than advertising in the Sunday Times.

It is imperative for Muslim advertisers to show some concern for Allah Ta'ala, The Razzaaq Who feeds and sustains them via the agency of their businesses. Their obliviousness and indifference display ingratitude for the bounties of Allah Ta'ala. Their profits will not increase by advertising in papers which put up Rasulullah's Sunnats for ridicule. These mockers are clearly under the influence of shaitani spells. With their mockery directed to Rasulullah (sallallahu alayhi wasallam), the Ambiya and the Sahaabah, they behave exactly as the *Munaafiqeen* did during the age of *Risaalat*. Rejecting the excuses and baseless interpretations which the *munaafiqeen* presented in justification of their ridicule, the Qur'aan Majeed says:

"Do not present excuses. Verily, you have committed kufr after your Imaan..."

Muslim advertisers, with their adverts, aid and abet in the vile sins of kufr and ridicule of the Sunnah perpetrated by the *mulhid* tabloid vendors.

NEWSPAPERS - THE MUSJID

The Musjid is described as the 'House of Allah'. Rasulullah (sallallahu alayhi wasallam) said that the holiest and best places on earth are the Musajjid. The sacred ground of the Musajjid will be incorporated into Jannat. Among the signs of Qiyaamah is flagrant disrespect for the Musjid.

In our times, one such flagrant disrespect is the evil practice of using the Musjid for advertising merchandise, distributing haraam newspapers and pamphlets. The trustees and the Imaams of the Musajjid show no concern and make no effort to put a stop to this evil practice. Newspapers with even pictures of animate objects and advertising haraam products proliferate the foyers and wudhu khaanahs of the Musjid with rare exceptions.

The perpetrators of this sin are allowed to defile the environs of the Musjid with just any type of paper. Trustees and Imaams of the Musajjid

are responsible for ensuring that the sanctity of Allah's Houses are observed.

It is incumbent on the Musjid's authorities to ban advertising material and so-called 'Islamic' newspapers which are primarily advertising material. The smattering of Islamic articles is an overt deception to promote the papers. Worse than these outwardly Islamic papers are such absolutely vile tabloids which flagrantly promote *il-haad* (distortion of the Deen) and ridicule of the Sunnah of Rasulullah (sallallahu alayhi wasallam). Satanic pictures of animate objects are flagrantly printed in these haraam tabloids.

The Qur'aan warns: "Do not aid one another in sin and transgression." By allowing the distribution of haraam newspapers and advertising material, the authorities of the Musajjid are aiding in sin and transgression.

READING NEWSPAPERS

EVERY MUSLIM WHO is still conscious of the Deen and the goals of the Akhirah will have no alternative other than to concede that almost every newspaper in the country is pornographic. What then is the Shariah's reaction to reading such evil, satanic slut papers? The practice of Hakimul Ummah Maulana Ashraf Ali Thaavi (rahmatullah alayh) will throw some light on this question and offer guidance for us.

During the 1930's newspapers, even kuffaar ones, were exceptionally conservative and dignified. Even kuffaar governments censored and excised moral filth from the papers. A Muslim paper in the Urdu language used to be delivered to Hadhrat Thaavi (rahmatullah alayh). It was an Urdu paper devoid of pictures and the filthy gossip and slander stories which adorn the slut papers of this era.

Since there is always a need for the Ulama, especially those to whom the community refers for Deeni guidance and Fatwa, to stay abreast with developments, Hadhrat Thaavi (rahmatullah alayh) permitted the Urdu paper to be delivered to his *Khaanqah*. However, Hadhrat Thaavi would not read the paper nor look at it. Hadhrat's method was to ask one of his mureeds to read out only the headlines of the articles and reports. The mureed would read the headlines and Hakimul Ummat would listen. If any article attracted his attention, he would ask the mureed to read it for him.

After the paper was completed in this manner, Hadhrat Thaavi would

take it away to prevent others in the Khaanqah from reading it. This was the caution which Hadhrat Thaavi (rahmatullah alayh) had adopted with regard to newspapers which were completely bereft of the filth, muck, slut and pornography in which almost every newspaper excels today.

Undoubtedly, it is haraam to allow children to read these pornographic papers. Also for adults it is not permissible to relish and derive pleasure from the haraam pictures, and from the gossip and slander stories. In fact, it is not permissible to introduce these papers into the home. A man should feel ashamed of bringing home a paper in whose pages pornographic pictures are splashed. He has a wife, daughters and sons at home. Only a dishonourable husband/father is able to allow his family to daily indulge in zina of the eyes and mind thereby corrupting their spirituality and Imaan. Wives too have become utterly shameless. Like their western kuffaar immoral counterparts, they are able to tolerate their husbands savouring their *nafs* and contaminating their Imaan with the almost nude pictures of immoral women. They should then not become surprised and despondent when the attention of their husbands is diverted from them to the filthy Aids-Carriers they see in the streets.

These immoral papers should never be left lying around the home. The Malaikah of Rahmat most certainly do not grace such houses with their auspicious presence. The home then becomes an abode for the shayaateen.

NEWSPAPERS - A FATAL POISON

"I regard newspaper-reading a fatal poison for all people in general, and in particular for students of Deeni Knowledge. I expel from the Madrasah students who indulge in newspaper-reading." (Hakimul Ummat Hadhrat Maulana Ashraf Ali Thaavi)

THE REQUISITES FOR A MOLVI

"The fundamental requisite for becoming a Molvi is worship of the Haqq, not worship of the nafs. The one who pursues Knowledge of the Deen should be bereft of greed (for the world), for such a molvi will alter the laws (of the Shariah) for the sake of gratifying his

avarice.

The authorities of the Madrasah should forthwith expel such students who lack the moral ability of becoming Molvis. Mass production of Molvis is not permissible." (Hadhrat Maulana Ashraf Ali Thaavi)

RADIO SHAITAAN! LET US REFRESHEN THE MEMORY OF THE NNB JAMIAT

THE TREACHEROUS Somersault of the NNB Jamiat (known as the Jamiatul Ulama Transvaal once upon a time) has not been forgotten and shall not be forgotten. There is a need to remind the treacherous culprits and the Muslim community of the absolute untrustworthiness of the league of molvis who utilizes and manipulates Islam for their nafsani motives and hidden agendas.

Radio Shaitaan, dubbed 'Radio Islam', the appendage of the NNB Jamiat (No Name Brand Jamiat) by its practical conduct conveys the idea that it no longer believes in Purdah which it once had considered as an integral part of the Shariah. In view of its total justification of having female broadcasters, it will be salubrious to recall the NNB Jamiat's earlier stand of the Haqq. Perhaps this refreshment may generate a bout of nostalgia in them or rock them out from the insanity of *dhalaa*, *fisq* and *fujoor* which adorn their appendage of Shaitaan.

A decade ago, the Jamiatul Ulama Transvaal (now NNB Jamiat) stated in a letter: "It is true that there are no female presenters that host any particular programme on Radio Islam. The reason for this is twofold: (1) This is in accordance with the Islamic law based on the Qur'an and the teachings of the Prophet (peace be on him), as will be fully shown; (2) It is in accordance with the role of woman from the Islamic perspective against intermingling of sexes in preserving the modesty of both men and women."

About the voice of a woman the following is stated in the Qur'aan: "...and do not speak in soft tones, for then, he in whose heart there is a disease will lust." (Surah Ahzaab, ayat 33) Based on the above Qur'aanic ayat, as well as other clear indications of the

Sunnah and the jurists of Islam, it is unanimous that the female voice is also subject to the laws of intermingling of sexes and to be concealed. Shaami which is one of the authoritative books of Islamic Law states: "And her voice is also *satr* (to be concealed), according to the most authentic view."

During the performance of Salaat which forms part of the five daily prayers of all Muslims, men are commanded to recite the holy Qur'an audibly. Women are specifically, expressly prevented from reciting the Qur'an audibly during the performance of Salaat. Moreover, women are not permitted to lead congregational prayers at the mosque. The primary reason for this is that the voice of a female is also subject to the *Satr*.

Preceding each of the five daily prayers, the male counterpart is ordered to recite aloud the *Azaan* (prayer call) at the mosques. Due to the sanctity attached to the female voice, they have specifically not been ordered to recite the *Azaan* aloud, or at all.

During the compulsory prayer of the pilgrimage at Mecca, the male counterpart is ordered to read the *Talbia* (chanting the founding belief of a Muslim) aloud. Women are specifically prevented from doing so, in the Hadith. There are many such examples and it is not within the scope of this paper to elaborate on those, nor to explain the jurisprudential basis for each of these, save to point out what Islamic law prescribes in relation to the intermingling of sexes and the female voice.

In order for Radio Islam to adhere to your proposal, as outlined, namely presenting female hosts on Radio Islam, Radio Islam would of necessity be required to act in contravention of the Code of Conduct.... This is so because Radio Islam would broadcast material

in a manner which is offensive to the religious convictions and feelings of the overwhelming majority of Muslims who follow the Qur'an and the teachings of the Prophet (peace be upon him....

Any suggestion to act contrary to the fundamental tenets of Islam will not be acceptable to Radio Islam. Radio Islam is not apologetic about its Islamic principles and will do everything in its power to uphold and further the interests of the overwhelming majority of the Muslim community."

The Lenasia Times, dated 13 December 1997, in a report captioned: **RADIO ISLAM TO DEFY 'WOMEN ON AIR' ORDER**, stated: "JAMIATUL ULAMA NOT PREPARED TO BETRAY MUSLIMS" In a cryptic statement, the station said it was bound by Islamic principles and under no circumstances was it prepared to betray Islam and the Muslim community. It will not be compelled to violate Koranic and Islamic hijab laws. "Our position will necessarily mean a sacrifice in upholding the laws of Allah", the station said."

This was the stand of the Jamiatul Ulama Transvaal (now No Name Brand Jamiat) when it still exuded an aroma of Haqq. What has happened to all this holy talk, pledges and promises to uphold the Haqq? Some soul-searching and *Muraqaba-e-Maut* may kindle the Haqq which may still be faintly flickering under an avalanche of *baatil* in the hearts of some of the molvis associating with the NNB Jamiat, and hopefully constraining them to make a stand for the Haqq. Said Rasulullah (sallallahu alayhi wasallam): "Verily, I fear for my Ummah the Aimmah Mudhilleen (molvis and imams who will mislead)."

INTER-FAITH KUFR

(Continued from page 1)

the Hereafter. In so doing, this Muslim preacher comes fully within the scope of the Qur'aanic ayat: "What! Do you believe in part of Kitaab and commit kufr with a part?" This is the accursed

practice of the Ahl-e-Kitaab which Muslim inter-faith preachers have adopted in our time.

Inter-faith is an extremely subtle and intensely dark shaitaani plot. It is a direct assault on *Tauheed*. It is haraam

to participate in inter-faith joint-propagation. Islam cannot be propagated by elevating kufr and shirk, and by demoting *Tauheed* to the level of all other *baatil* religions and ideologies.

INNA LILLAHI...

The Qur'aanic verse: *Inna lillaahi wa inna ilayhi raaji-oon*, is usually recited on hearing of someone's death. The meaning of the ayat is: "Verily, we are for Allah, and verily, unto Him shall we return." This signifies that we are Allah's property. He repossesses His property whenever He desires. We, therefore, have no reason and no right to register any complaint or be dissatisfied with the decree of Allah Ta'ala. Sadness/grief is apart from complaint. While grief is natural provided it is held within bounds by *Sabr*, complaint and dissatisfaction are haraam.

The recital of this ayat is not restricted to occasions of *Maut* (death). Rasulullah (sallallahu alayhi wasallam) exhorted us to recite this ayat even if a shoelace breaks. Every *ni'mat*, big or small, is a bounty of Allah Ta'ala for which we have no entitlement. This instruction of our Nabi (sallallahu alayhi wasallam) conveys to us that we are dependent on Allah Ta'ala for every need of our sojourn here on earth. He is our sustainer. There is no other sustainer who provides requisites which are of insignificant monetary value to us.

The Hadith instructs us to recite this ayat every time a past event of grief is recalled, and the same quantity of *thawaab* obtained at the time of the actual event will be received. The actual occasion of *Sabr* is the time when the grief befalls us. The *thawaab* on this occasion is immense. This same amount of reward will be obtained whenever the past tragedy comes to mind provided this ayat is recited.

The Ahaadith are replete with simple and easy prescriptions to gain maximum *thawaab*. It is our obligation to derive the maximum benefit by implementing the advices and admonition of Rasulullah (sallallahu alayhi wasallam) in effortless acts.

TWO STEPS

RASULULLAH (sallallahu alayhi wasallam) said: "Allah loves much two steps: The step for Fardh Salaat (towards the Musjid), and the step taken for *Iyaadat* and *Ta'ziyat*." (*Iyaadat* is to visit the sick. *Ta'ziyat* is to offer condolence to the bereaved family members.)

Describing the virtue of steps taken to the Musjid, the Hadith states: "Give the glad tidings of a perfect *Noor* (celestial light) on the Day of Qiyaamah, to those who walk much in the darkness (of the night) to the Musjid (for Salaat)." This good news is also for those who ride in their vehicles to the Musjid.

THE MU'MIN IS WONDERFUL!

Rasulullah (sallallahu alayhi wasallam) said: "The state of the Mu'min is truly wonderful. All his affairs are good for him. This (wonderful state) is restricted to only the Mu'min. If prosperity comes his way, he makes *shukr* and praises Allah. This is good for him. If calamity befalls him, he makes *Sabr* and praises Allah. Thus this (too) is good for him."

The Mu'min's life rotates between *Shukr* (gratitude) and *Sabr* (patience). There is no third state. No complaint, no frustration and no dissatisfaction with the decree of Allah Azza Wa Jal.

TWO LOVED GULPS

Rasulullah (sallallahu alayhi wasallam) said: "Allah loves much two gulps: The gulp of anger and the gulp of patience." There is nothing better to swallow than anger. Similarly, swallowing the demands of impatience with *Sabr* is highly pleasing to Allah Ta'ala.

DUA OF TWO ANGELS

HADHRAT ABU HURAIRAH (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said that in the heavens are two Angels appointed to make two specific duas. The one perpetually supplicates: "O Allah! Reward those who spend (wealth in the Path of Allah)." The other Angel supplicates: "O Allah! Destroy the wealth of the miser." *Sadqah* does not deplete wealth. Shaitaan whispers the fear of depletion of wealth into the heart of man, and he withholds spending in Allah's Path when it has become incumbent on him to spend. In consequence, his wealth is denuded of *barakat*. Such episodes develop which deplete his wealth in ruinous and unproductive avenues.

"..And, He (Allah) transformed some from among them (the cursed people) into apes, swines and worshippers of devils. Indeed they are the worst and the most astray from the Path of Rectitude." (Qur'aan)

While millions of Muslims are languishing in abject squalor, poverty, ignorance and even starvation, we find human devils in this Ummah squandering tens of billions of rands in their programmes of zina, prostitution, gambling, liquor and a variety of other practices of immorality.

One of the severe forms of worldly punishment which Allah Ta'ala inflicts on perverted transgressors is transformation into apes and pigs. There are two categories of such transformation: Physical and figurative. The figurative transformation overtakes innumerable people in every age. Their hearts and

brains are transformed figuratively into apes and pigs. Thus they exhibit all the despicable attributes of these two specimens of animals.

It appears that the affluent people of Dubai have already suffered the fate of their brains and hearts having been divinely transformed into 'apes and pigs'.

During bygone ages, people and communities according to the Qur'aan

"APES AND SWINES" - Qur'aan -

were physically transformed into apes and pigs. They were later annihilated by Allah Ta'ala. The Ahaadith of Rasullullah (sallallahu alayhi wasallam) mention that in close proximity to Qiyaamah the physical dimension of the *Athaab* of transformation and disfiguration will again be introduced. People will be physically disfigured and transformed into apes and pigs.

At the doorstep of Dubai, there prevails appalling suffering in Sudan and elsewhere. Famine and starvation have reduced tens of thousands of adults and children to walking skeletons. Some time ago, a photographer, Kevin Carter, took a prize-winning picture in famine-stricken Sudan. A 4 year old emaciated child - literally skin and bones - was sprawled on the rocky ground with his

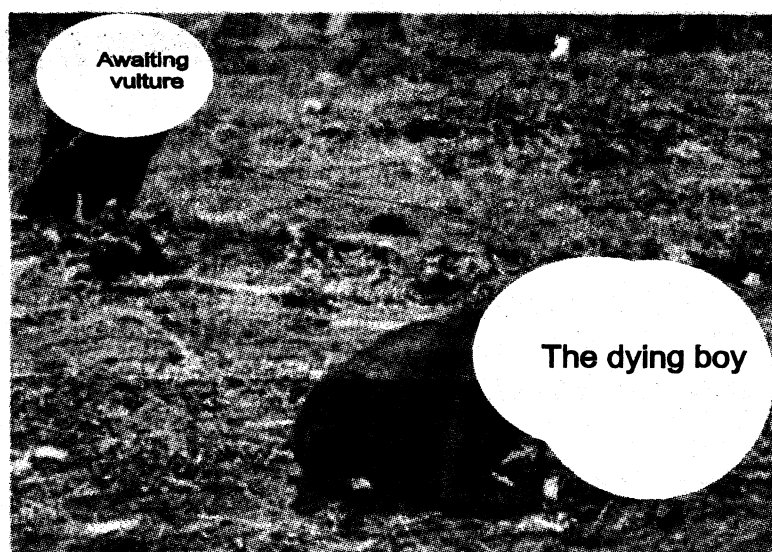
ing was at worm's space.

While the picture shocked the world, no one knows what happened to the child, and none of the oil-rich human 'apes and swines' stepped forward in even gestures of aid. Obviously the child became a meal for the vulture while the shayaateen in Dubai squander tens of billions of rands in brothels and casinos.

The photographer, after taking his picture, quickly departed. He won the 'Pulitzer Prize' for his 'beautiful' picture. But the grotesque and shocking scene was not effaced from his memory. After suffering depression for three months, he committed suicide.

The imperviousness of the human devils in Dubai and in other Muslim countries swimming and drowning in wealth, testifies conspicuously to the fact that their hearts and brains have already been disfigured and transformed into 'apes and swines'. May Allah Ta'ala save us from His Wrath.

THIS PICTURE SUPPOSEDLY 'SHOCKED' THE WORLD



The starving boy in his death throes. Nearby stands a vulture stalking him and waiting for the boy to die.

'LISTEN! O YE ULAMA-E-SOO'!

NASEEHAT FOR US

Hadhrat Bish Al-Haafi (rahmatullah alayh) admonishing the Ulama, said:

"The Ulama used to be characterized with three lofty attributes - a true tongue, halaal and wholesome food and profound zuhd (renunciation/abstinence/purified from worldly love). But today, I do not see in any (of the Ulama) even one of these attributes. How is it possible for these (Ulama-e-Soo') to claim Ilm (Knowledge of the Deen for themselves) while they plunge into the world with mutual envy (being envious of one another), and while they revile and slander their contemporaries by the rulers solely because they fear that these rulers will incline to other Ulama besides them with their haraam (wealth) and worldly possessions. Woe unto you, O Ulama-e-Soo'! You are supposed to be the Heirs of the Ambiya. You have inherited the Knowledge (of Nubuwwat), but you have deviated from amal (practising in accor-

dance with this Knowledge).

You have made your Knowledge a profession by means of which you earn your living. Do you not fear that you will be among the first to roast in the Fire?"

COMMENT: According to the Hadith, the worst among people are those who earn their living with the Knowledge of the Deen. Salaries paid to Deeni Ustaadhs, Muftis, Qaadhis and all personnel who have devoted their time to the service of the Deen are excluded from this stricture and warning. The condemnation here is applicable to the ulama-e-soo' who have made the Deen and their knowledge a subterfuge, a screen and a mask of deception to siphon money from the public. This category of Ulama-e-Soo' includes the newspaper vendors whose motive is nothing but money. They utilize a smattering of Deeni material to beguile the public and to trick them into believing that they are rendering Deeni service. Also included in this category of vile ulama are those who gratify their immoral bestial dictates by organizing so-called charity dinners where lewd men and women assemble for merrymaking. The radio molvis, the inter-faith molvis, the molvis who run to governmental authorities (CCMA) to suck haraam money from Mus-

AFGHANISTAN THE CULT OF BRUTALITY OF THE ENEMY FORCES

The following report provides a vivid picture of the brutality which constitutes an integral attribute of kuffaar disposition. The Guardian of 23 August, 2007 reports:

"British soldiers in Afghanistan are being supplied with a new 'super weapon' to attack Taliban fighters more effectively, defence officials said yesterday. The 'enhanced blast' weapon is based on thermobaric (more appropriately thermobarbaric - *The Majlis*) technology used in the powerful bombs dropped by the Russians to obliterate Grozny, the Chechen capital, and in US 'bunker busters'.

So-called thermobaric weapons have been used by the US against suspected al-Qaida and Taliban underground bases. Combined heat and pressure kill people over a wide area by

sucking the air out of lungs and destroying internal organs."

But for all their brutality, savagery and torture, the enemy forces are unable to gain any victory. While they plot and scheme, Allah Ta'ala thwarts their Satanism. Despite the extremely heavy odds in all spheres against the Muslim fighters, the latter are inflicting severe losses and making determined incursions against the enemy forces.

The struggles in Afghanistan, Iraq, Chechnya, Somalia and Palestine are ongoing. The least the Ummah can offer the Brothers fighting in the Path of Allah Ta'ala is to supplicate constantly for Allah's *Nusrat* (Aid). Only Allah Azza Wa Jal will decide the final outcome of the conflagrations raging in the Muslim world.

jid and Madrasah committees, sheikhs who conduct supposedly moral reformation (tazkiyatun nafs) classes in lieu of fees, the 'halaal' certificate vendors, those who devour riba ('royalties') from non-Muslim meat-houses for certifying their haraam products to enable exporting to Muslim countries, and others of this type of breed of miscreant 'learned' men.

Hadhrat Aamir Bin Shurahbeel As-Sha'bi (rahmatullah alayh) said:

"At one time we found that Ilm was acquired only by men of intelligence and abstinence (free of worldly love). But today Ilm is acquired by those who lack intelligence and abstinence.' Once someone addressed him: 'O Faqeeh!' He responded: 'I am not a Faqeeh nor an Aalim. Verily, we merely listen to Hadith and narrate it to you as we have heard it. A Faqeeh is he who flees from the prohibitions of Allah Azza Wa Jal, and an Aalim is He who fears Allah regarding the Unseen (transcendental revealed truths)."

Al-Aarif Billah Ibn Ubaad (rahmatullah alayh) said:

"Verily, most of those who search for Knowledge are deceits and proudful because when they pursue, for example, Fiqh which is the Knowledge closest to the goal (of Allah's Pleasure) without prior correction of their intentions and motives by means of Tasawwuf (Moral Reformation), then with such Knowledge they follow their vain desires in obedience to their personal opinions. This method (of pursuing Knowledge) is play and amusement (i.e. a mockery). (About such persons, the Qur'aan says): *'And leave those who take their Deen for play and amusement while this worldly life has deceived them.'*"

Verily, he in whom there is a grain of kibr (pride) and hubb-e-jah (love for fame), and the desire for leadership, is not among those who should be approached (for guidance). He is among the friends of Shaitaan, the chief of dhalaal (deviation), hence he is totally blind and deviated.



Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 5)

A. She may get married. The iddat expires four months and ten days from the date of the husband's demise. The woman's transgressions and sin of not observing the rules of Iddat do not affect the validity of the Iddat. Once four months and ten days have passed, she is free to get married.

Q. If someone has sufficient money to go for Hajj, but he spends the money on other needs, will Hajj remain Fardh on him?

A. If he has the money, sufficient for Hajj, during the months of Hajj, then it is not permissible to use the money for anything else. Hajj is Fardh on him and it is Waajib that he goes for Hajj immediately. If he does not go, and uses the money for other purposes, he is guilty of sinning. Hajj will remain Fardh on him. However, if he acquires the money before the time of Hajj and then spends it before the Hajj time begins, then Hajj is not Fardh on him. But, if he intentionally spends the money as a stratagem to avoid Hajj becoming Fardh on him, then he commits a grave sin. Nevertheless, Hajj will not be Fardh on him.

Q. When going for Fardh Hajj, should one go first to Madinah for ziyaarat or make Hajj first?

A. Although it is permissible to go first to Madinah, it is preferable to

perform the Fardh Hajj first.

Q. Is it permissible for a woman to go for Hajj in the company of her adopted son whom she had reared since childhood?

A. An adopted 'son' is not a mahram for his foster 'mother'. Purdah is Waajib between them. It is not permissible for her to travel with her adopted 'son'.

A time will dawn when people will not be concerned with halaal and haraam. The only concern will be to get money regardless of the manner in which it is acquired. — (Hadith)

Q. The Ulama have issued licences and halaal certificates for the shariah-compliant schemes of banks — Islamic banks and also non-Muslim banks. Is this not a licence for uninhibited dealing with riba institutions?

A. Undoubtedly, it is a licence for this evil. Compliance with the technicalities to produce 'shariah-compliant' products for which 'halaal certificates' and licences are obtained, does not consider the riba-base of these banks. Qualitatively, morally and spiritually, there is no difference between conventional riba deals and uncon-

ventional 'shariah-compliant' riba deals of the banks, be these banks so-called 'Islamic'. In fact, the evil in the non-Muslim riba banks is of a lesser degree than the evil of the so-called 'Islamic' banks which have brutally mismanipulated the Shariah to market their riba wares. If one is constrained by circumstances to open a banking account, the lesser of the evils is to conduct an account in a non-Muslim bank. The Muslim account-holder will at least understand that he has to expunge the interest. On the other hand, the interest acquired from an 'Islamic' bank is regarded and devoured as 'profit' when in fact it is not profit.

Q. Is it permissible for a person observing the last ten days I'tikaaf of Ramadhaan to go out of the Musjid for passing wind? Will his I'tikaaf remain valid?

A. It is permissible. His I'tikaaf remains valid.

Q. Is it permissible for a Mu'takif (one who observes the Ramadhaan I'tikaaf during the last ten days) to stand in conversation with someone when he happens to be outside for going to the toilet?

A. It is not permissible for him to stand and converse. He may converse whilst walking to the toilet. If he stands in conversation, his I'tikaaf will be nullified.

Q. Is it permissible for a Mu'takif

to take a non-Waajib ghusl?

A. It is not permissible.

Q. If the Muath-thin or anyone else is not present to give the Athaan, will it be permissible for the Mu'takif to go out of the Musjid to give Athaan?

A. He should not go out of the Musjid to give the Athaan. He should recite the Athaan from inside the Musjid.

Q. After partaking of Sehri food, is it permissible for the Mu'takif to go to the Wudhu Khaanah to rinse his mouth?

A. It is permissible.

Q. A woman claims that her father-in-law lustfully fondled and kissed her. But the man denies that he did so with lust. However, the husband is aware of his father's ways of moral turpitude, and he believes that his wife spoke the truth. What is the ruling?

A. Since the husband believes his wife, the Nikah has terminated. They have to separate. The woman is haraam for him.

Q. Is it permissible to make qur'baani of a domesticated spring-buck or any other wild buck which has been domesticated and tamed from its birth?

A. Qur'baani of wild buck is not valid even if domesticated.

Contraceptive used to treat acne leaves girl blind and depressed

Christina Gallagher

A Roodepoort teenager has lost her sight after taking an oral contraceptive used to treat acne.

Risma du Toit (17) took Ginette (the generic version of Diane-35) for five months hoping her acne would disappear.

At the beginning of this month, her mother, Elma Barnard, took Risma to a beauty specialist, who said her skin was getting worse. Risma also complained of sore eyes. "I phoned the doctor and asked him why it was getting worse. He told me we needed to come in," said Barnard.

Risma's doctor prescribed two antibiotics: cycli-mycin and the generic version of doxycycline — both used to fight infections.

Three days later, Risma's condition hadn't improved, and her eyesight has deteriorated. The doctor prescribed eye drops.

A week later she was blind.

Reports from Canada and the UK found that the key ingredients in

Diane-35 - cyproterone acetate and ethinyl oestradiol — carried an up to four times higher risk of users getting blood clots in comparison to other oral contraceptives.

In 1996, the Canadian Health Department found the drug had "carcinogenic effects", and pre-clinical studies found it caused liver damage. It was also found that the drug could cause blood clots, which impaired vision.

"We consider that the risks outweigh the benefits of Diane-35 for the treatment of acne," the department said. The drug is now sold with a health warning telling users it has an "elevated risk of blood clots" in comparison to other oral contraceptives. It is now prescribed only for severe acne cases.

But Risma said her acne was never severe. "I just had small red bumps on my cheeks and chin."

In 2003 the Canadian Broadcast Corporation aired a documentary

about women using the drug for both birth control and skin problems. It uncovered cases of women taking Diane-35 who had died because of clots.

Dr Jürgen Beckmann, who is responsible for drug safety in Germany, said users had only a 60 in 100 000 chance of contracting blood clots. But he warned: "I would place Diane-35 at the most risky end of the range of combined oral contraceptives."

Barnard said she wasn't informed by the doctor of the consequences of taking Ginette. "I never knew there were so many side-effects. I should have had a choice [of medicines] but I wasn't given one. I was told this was my option under my medical aid," she said.

Barnard said her daughter was depressed and was staying at home. She said Risma was missing her mock exams and she was worried her daughter wouldn't write her matric finals.

(The Sunday Independent)

CALAMITIES

"Allah afflicts a man with calamities when He wishes goodness for him." (Hadith)

In another Hadith, Rasulullah (sallallahu alayhi wasallam) said that when Allah Ta'ala desires goodness for a person, He punishes him here on earth for his

sins. He thus meets Allah Ta'ala in Qiyaamah purified of all sins. Once when a man expressed his love for Rasulullah (sallallahu alayhi wasallam), Nabi-e-Kareem said: "Be prepared for calamities. By Allah! Calamities descend like water from a mountain on those who love me."

SHABAAN 1428
SEPTEMBER 2007

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FLAGRANTLY INVITING ALLAH'S ATHAAB

DUBAI INVESTS \$5 BILLION IN CASINOS AND BROTHELS

"And, when We intend to destroy a qaryah (city/country), We command its affluent people, then they (plunge headlong) in the perpetration of immorality. Then the Command (of Athaab –

punishment) is decreed for it (the city/country). We then utterly annihilate it." (Qur'aan)

The following press-report testifies that Dubai has placed itself with-

in the scope of the aforementioned Qur'aanic warning and Divine threat of destruction.

"The state-controlled investment vehicle of Dubai is betting on the glitzy fortunes of Las Vegas by pumping \$5bn (approximately 40 billion rands) into a partnership to develop casinos with MGM Mirage – in spite of the fact that the emirate officially forbids gambling.

Dubai World, which is controlled by the Middle Eastern emirate's government, is putting \$2.7bn into a 76-acre resort on the Las Vegas Strip and will buy up to \$2.4bn of MGM shares.

Due to be completed in 2009, the partnership's initial project is named City Center and will comprise a 4,000-room resort casino.....

Although an Islamic nation, Dubai is renowned for its liberal policies. But while alcohol is tolerated, gambling is strictly forbidden for the emirate's 1,4 million residents.

Dubai World's chairman, Sultan Ahmed bin Sulayem, brushed aside questions about the apparent conflict

of attitudes by pointing out that the company had long owned a small stake in Kerzner International – the owner of the Bahamas' Paradise island casino. "Through our Kerzner investment we're already into gambling, so this shouldn't come as a surprise," he told the newswire service Bloomberg.

The scale of the Las Vegas deal, however, eclipsed Dubai World's previous gaming involvement and Sultan bin Sulayem suggested the firm would like to increase its stake in MGM to 20% once it receives approval from gaming regulators."

(Guardian – Andrew Clark in New York, 23 August 2007)

"What! Do the people of the qaryah (of Dubai in this case) feel confident that Our Punishment will not overtake them during the night while they are asleep?

What! Do the people of the city feel confident that Our Punishment will not overtake them in the daytime whilst they are amusing (themselves in the casinos and brothels)? Only a nation of losers feel safe from Our Plan."

(Qur'aan)

Like the divinely destroyed nations of Aad, Thamood, etc., Dubai appears to be waiting in the path of annihilation. (See page 11)

INTER-FAITH KUFR

"Whoever searches for a Deen other than Islam, never shall it be accepted from him.

And in the Aakhirah he will be among the losers." – (Surah Aal-e-Imraan, Aayat 85)

"(O Muhammad): Say: 'O People of the Kitaab (i.e. Yahood and Nasaara), why do you commit kufr with the aayaat of Allah?' Allah is a Witness to that which you are doing." ---- (Aal-e-Imraan, Aayat 98)

"(O Muhammad!): Say: 'O Ahl-e-Kitaab! Why do you prevent those who believe from the path of Allah. You seek crookedness therein whilst you are witnesses. And Allah is not oblivious of what you are perpetrating.' " – (Aal-e-Imraan, Aayat 99)

For those who follow the ways and methodology of the Yahood and Nasaara, the Qur'aan sternly reprimands: "O People of Imaan! If you follow a group (such as the inter-faith munaafiqeen) among those to whom the Kitaab was given, they will transform you into kaafireen after your Imaan." – Aal-e-Imraan, Aayat 100

Allah's Deen is only Islam. The command is to propagate and spread Islam. Sitting in cahoots with Inter-Faithers precludes the Tableegh of the Deen as the sole repository of the Truth and that salvation in the Hereafter is inextricably interwoven with belief in only this Deen of Islam. When a Muslim participates in cohorts with the kuffaar preachers, he silently testifies to uphold their principles. The two fundamental principles and bedrock of the inter-faith movement are:

- ♦ All religions have equal legitimacy.
- ♦ No religion is the absolute truth. Whoever does not subscribe to

these theories of kufr, cannot be a participant in the joint propagation which is one of the methods of the Inter-Faith movement. While it is accepted that in his heart the Muslim preacher does not subscribe to these two theories of flagrant kufr, nevertheless, he has to step onto the inter-faith platform overtly conveying the impression that he is part of the inter-faith group, hence he is constrained to show 'tolerance' to the concepts and doctrines of kufr of all religions and not criticize or refute the beliefs of kufr. In other words, he is constrained to equate all kufr ideologies with Islam, placing them on par with this Deen of Allah Azza Wa Jal.

While the miscreant Muslim preacher is lured into Shaitaan's snare with the bait of offering Islam to the audience, the shallowness of his intellect precludes him from understanding the inherent danger of equating all religions with Islam, and in accepting to be gagged by his inter-faith consorts. When kufr is presented, the Muslim preacher has to maintain absolute silence. While he may present Islam, he may not draw comparisons nor point out to the audience that Islam is the exclusive Truth, and without belief in Islam there is everlasting damnation in the Hereafter. He is not allowed to proclaim that by Allah only Qur'aanic Tauheed is the Truth, and only Islam is accepted, and all other religions and ideologies are mardood (rejected).

The Qur'aan commands that the Muballigh proclaim to mankind that safety and salvation are only in belief in Islam, and that Rasulullah (sallallahu alayhi wasallam) is the Final Nabi who abrogated all previous Scriptures and religions. He is instructed to inform entire mankind in unambiguous terms that without Islam they are doomed to everlasting

SANHA - JAMIATUL ULAMA (KZN) CANCELS AFFILIATION

The Jamiatul Ulama (KZN-NATAL), which had hitherto been an affiliate of Sanha, has terminated its affiliation. The Jamiat of Natal is no longer associated with Sanha. The Jamiat's withdrawal from Sanha comes in the wake of the latter body's participation in the haraam Sunday Times-Pick n' Pay food exhibition.

Prominent haraam features of the food show were a shebeen, liquor-tasting and drinking, pork, haraam foods, promiscuous intermingling of sexes, music, etc. The show was the

epitome of immorality in terms of the Shariah. But, the self-styled 'halaal authority' (Sanha) who cherishes an inordinate craving for promoting the meat-wares of non-Muslim business enterprises, deemed it appropriate to consort with the haraam show in scandalous and flagrant violation of the Shariah. The Jamiatul Ulama of Natal has to be complimented for having implemented this right move in the right direction, namely, *Amr Bil Ma'roof, Nahy Anil Munkar*.

ruin and destruction in Hell-Fire.

A 'tolerance' which condones kufr, shirk and atheism is a satanic deception. It is with this principle of 'tolerance' which constitutes an article of faith of the inter-faith movement that Shaitaan succeeds to erode the Muslim's inhibition and aversion

for kufr and shirk. While the Muslim preacher who has embraced the inter-faith movement preaches one dimension of Islam, he conceals and sweeps under the carpet the other vital dimension on which hinges mankind's everlasting success and salvation in

(Continued on page 10)

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

Q. I am a medical doctor in private practice, who attends to cash and medical aid patients (50 - 50). Regarding the medical aid patients, the government has recently stipulated a fixed mark-up of only 16% on all medicines dispensed by doctors to patients. This, most doctors feel is unreasonably low (previously it was 50% or more) in view of various costs of procuring medicines, storage, expiries, bad-debts, etc. The medicines are given to patients on credit and the doctor has to wait a few weeks for payment from a medical aid fund. In addition, certain medical aids unilaterally subtract a levy/co-payment of 10% - 12% supposedly payable by the patient to the doctor at point of service, but which never happens. So, effectively, in some cases the doctor may receive only 4 - 6% as a mark-up. Other medical aids pay the cheapest generic equivalent, and not for the original more expensive product actually dispensed by the doctor. Most patients cannot afford to pay the doctor the levy deducted by the medical aid. They also cannot afford to get the medicine from a pharmacy and possibly pay an even higher price. They insist on getting their medicines from the doctor, and are disinclined to walk many blocks to the chemist. In view of this situation, is it allowed for a medical doctor to unilaterally decide on an appropriate mark-up for the medicines he sells to his patients? nb. A doctor also charges a government-controlled consultation fee which is paid separately.

A. According to the Shariah the doctor is allowed to unilaterally decide on the percentage profit he desires for his medicines. The government, according to Islam, has no right to interfere in such private enterprises. Only if exploitation has become rampant and the poor are put to suffering, will the government have a right to intervene and solve the problems justly with fairness to all parties.

Q. On billing the medical aid for a medicine at, for example, a 60% mark-up, the medical aid will still pay only cost plus 16% or less. In view of this, can a doctor charge for example 30 tablets when he has in fact only dispensed 20 to the patient? Can he add an extra item to the bill to cover his mark-up? Under the circumstances, is this deception allowed according to the Shariah?

A. No, this deception is never allowed by the Shariah. The doctor is not under compulsion to practise this deception nor is he resorting to it to reclaim from the medical aid money which is validly owed to him according to the Shariah. When the doctor enters into an agreement with the medical aid, we presume that he is made aware of the terms and conditions of the partnership. It is not that the medical aid acts in violation of such terms, then extracts from the doctor monies to which it is not entitled in terms of the mutual

agreement. The position would be different, if after the medical aid had agreed to the 60% mark-up, it unilaterally resorts to deductions and pays less than the amount invoiced. In such an event, it will be permissible to perpetrate the 'deception' only to reclaim the exact amount the medical aid truly owes the doctor. But normally, it is haraam to practise deception of this kind.

Q. If a doctor is already doing this, is his current earning halaal or haraam?

A. The amounts which the doctor has acquired from his deceptive practice are haraam. He should refund all such haraam monies to the medical aid.

Q. If this type of earning is haraam, and if he cannot manage to change his billing practice, is it incumbent on him to seek halaal earning elsewhere? What is your advice in this regard?

A. The doctor has two sources of income in the current medical set-up: consultation fees and profit on medicine. If the combined income he earns is inadequate for a comfortable lifestyle (we are not referring to luxury and extravagant lifestyle) - that is not abstinent nor austere as is the lifestyle of the Auliya - then he should terminate his medical practice and branch out into some other avenue of Rizq. However, we are almost positive that notwithstanding the marked decrease in the profit which sale of medicines yields, almost all doctors, can afford to live comfortably, in fact luxuriously, as most of them fall in the super-income tax bracket. Further *naseehat* appears elsewhere in these pages.

Q. You say that clapping hands is not permissible although the Hadith allows women to clap hands. How can your view be reconciled with the Hadith?

A. There is no need for any reconciliation. You have not understood what is stated in the Hadith. Nowhere does the Hadith mention the permissibility of clapping hands for females. The Hadith speaks of a practice called *Tasfeeq*. If women happen to be in a Salaat in Jamaa't, and the Imaam makes a mistake, then it is not permissible for her to exclaim, '*Subhaan-allaah!*' which is the manner in which men have to draw the attention of the Imaam to his error. To draw the Imaam's attention, the female will simply strike her right hand once on the back of her left hand. This is called *Tasfeeq* which has no resemblance with the kuffaar nonsensical and satanic hand-clapping antic on occasions of *nafsaani* applause.

Q. On Fridays our Musjid is filled to capacity for Jumuah Salaat only. Parking is limited. At times people in a hurry are delayed a little when departing after Jumuah because some musallis are still performing their Sunnat and Nafl Salaat. Has anyone the right to go to the Musjid window and request musallis to hasten and remove their vehicles? Should people not have a little patience, especially on Fridays?

A. Inconveniencing people is sinful. This act is of such importance that the Shariah instructs that when on a journey, one should not inconvenience and delay one's travelling companions by engaging in Sunnat and Nafl Salaat. While patience is laudable and those who are not truly in a hurry should wait a few minutes until the musallis have completed their Sunnat and Nafl Salaat, it is not permissible to impose on the time of others and cause *takleef* (distress/inconvenience) to them by one's engagement in Nafl ibaadat. In the first instance, it is not permissible for musallis to park their vehicles in a manner which obstructs other vehicles or which blocks the way or the driveways and entrances of the residents in the vicinity. Attendance at the Musjid for Jumuah does not bestow a licence for such obstruction and imposition of inconvenience to others. Those latecomers who have incorrectly parked their vehicles, should leave the Musjid immediately after the Fardh Salaat to rectify their incorrect parking. They may either proceed home and perform their Sunnat and Nafl in their houses, or after parking correctly, they may return to the Musjid. The musallis should close their shops earlier to enable them to come to Musjid early to enable them to obtain parking. If there is no parking available, they should make some other arrangement to get to the Musjid. A musalli who is in a hurry is permitted to announce that obstructing vehicles should be removed. If the traffic initiates a tow-away service, then everyone will ensure that his vehicle is not parked incorrectly causing obstruction and distress to others.

Q. A very respectable and influential member of our community says that due to business differences and disputes, he was slandered and accused of having had an affair with the other person's wife. He swears that he is 100% innocent of any such misdeed. He would like to know of the state and punishment for such slanderers.

A. Persons found guilty of such slander in an Islamic court will be publicly flogged. This is besides the severe punishment which awaits them in the Akhirah. Rasulullah (sallallahu alayhi wasallam) said: "*Gheebat is worse than zina.*" *Buhtaan* (slander), in fact is worse than *gheebat*. While *gheebat* is a true statement, *buhtaan* is a false accusation maliciously designed to wreck the reputation of another person.

Q. A modernist Muslim says that it is better to give Zakaat to a poor non-Muslim who works hard but cannot make ends meet, rather than to give Zakaat to a poor lazy Muslim who is capable of working. Please comment.

A. This modernist 'Muslim' needs to renew his Imaan as well as his Nikah if he happens to be a married man. Zakaat is discharged only if given to such poor Muslims who do not have the Nisaab value in the form of Zakaat assets or excess non-Zakaat assets.

Anyone who suggests that Zakaat is fulfilled by giving it to non-Muslims rudely and rebelliously bids farewell to Islam.

Q. The same modernist is of the opinion that just as peasant farmers have to pay 10% or 5% Zakaat on their agricultural crops, so too should the earnings of others be taxed with a higher rate of Zakaat. Is there any substance in this view?

A. Yes there is substance - shaitaani substance - kufr substance - substance which expels a Muslim from the fold of Islam for wanting to supersede Allah Ta'ala and His Rasool (sallallahu alayhi wasallam). According to the Hadith there are some shayaateen in human form. This modernist belongs to this category of shayaateen. A person who has true Imaan will not dare venture to tamper with divine, immutable laws which existed from the time of Rasulullah (sallallahu alayhi wasallam). It will never be permissible to raise the Zakaat above the immutable two and half per cent.

Q. What is the status of a Zakaat-collecting body such as Sanzaf?

A. This is a modernist, un-Islamic body which has no status in the Shariah.

Q. Can Zakaat be used to set up a training college to impart skills to the poor, thereby enabling them to raise their earnings?

A. It is haraam to utilize Zakaat funds for such a purpose regardless of the altruism which men with oblique intellectual vision and no spiritual vision discern with their kufr system of logic. The imperative requisite for the valid discharge of the obligation of Zakaat is to make a poor Muslim person the owner of the Zakaat. In other words, the Zakaat must be compulsorily given to only Muslims who will become the owners of the money. They may spend it for any of their needs. It is not permissible to set up a training college with Zakaat funds.

Q. Some organizations which collect Zakaat monies, pay the Zakaat collectors and their office staff wages from the Zakaat fund. Is this permissible?

A. It is not permissible. The Zakaat is not discharged. The obligation remains on the Zakaat-payers. It is the duty of those who contribute Zakaat to organizations to ensure that the persons to whom they entrust their Zakaat are men of the Deen and men of Ilm. They should not give their Zakaat to the Toms, Dicks and Harries who man these modernist organizations which pay for their office luxuries with Zakaat money.

Q. Recently, due to the shortage of carbon dioxide (CO2), the coldrink companies have decided to utilize an alternative and cheaper method for acquiring CO2. They have decided to derive this gas from the South African Brewery plant. In order to extract this gas, yeast and sugar are put into huge vats of beer and after some chemical process the CO2 is extracted. There remain minute traces of alcohol in the CO2.

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

Would cooldrinks containing this type of CO2 be permissible. I would think that a rightly guided Muslim would abhor the ingredient acquired from a brewery that manufactures liquor and would feel disgusted to even touch it. But some Ulema have apparently been to the SAB plant for the inspection of the process, and it appears that they are about to sanction it. What is your ruling in this matter?

A. Rasulullah's prediction, after all, has to materialize. Nabi-e-Kareem (sallallahu alayhi wasallam) said that in times in close proximity to Qiyaamah Muslims will legalize liquor by giving it fancy names. The leading role in this satanic legalization will be the lot of the ulama-e-soo' (evil ulama). Shaitaan is an exceedingly sly enemy. He begins his process of swallowing and intoxicating Ulama by degrees. His touch gradually acclimatizes the ulama to haraam, bid'ah and even kufr which they then legalize with a plethora of corrupt interpretations. Shaitaan had first succeeded to enlist the ulama-e-soo' in his snare of legalizing liquor by inducing them to licence soft drinks containing traces of alcohol. Now he has managed to entice them right into the places where liquor is made. They are already getting accustomed to the stench of the satanic drink (liquor). In fact, some must be relishing the stench. Their next step will be to legalize liquor such as whisky, gin, vodka, etc. on the basis of the 'ethanol-non-khamr' alcohol argument. They will achieve this trick by changing the names of these liquors. It is truly lamentable and ghastly to contemplate 'ulama' entering a liquor brewing plant to inspect production for promoting the filthy wares of the Satanists. The CO2 acquired from liquor is an added factor of prohibition which emphasises the impermissibility of consuming softdrinks.

Q. A sheikh charges R150 for purifying the nafs. He operates a course which he describes as Tazkiyatun Nafs. Is it permissible to participate in his course of self-reformation?

A. It is spiritually destructive to participate in such courses conducted by mercenary deceits. According to the Hadith, the worst person is one who utilizes the Deen to make money. People have really degenerated to the lowest ebb of moral degradation in this age. Imagine charging money for advice on self-reformation! The corruption is entrenched in the heart down to the core. May Allah Ta'ala save the Ummah from such deceits, quacks and impostors who pose as Shaikhs of Tasawwuf. They pillage the Imaan of ignorant Muslims.

Q. I have made a gift of the main house to my son who is in full control of the house. However, I have retained the out-building which I have rented out. I collect the rent. I wish to give this out-building also to my son, but I will continue collecting the rent and see to the maintenance. Will the gift be valid?

A. The gift will not be valid. The validity of the gift depends on complete possession and control given to your son. As long as you take the rent, he has no control and possession. The property will remain your asset.

Q. A man is unable to fast due to severe health problems. He wishes to pay the Fidyah for the fasts by distributing food to the musallis of the Musjid at Iftaar time. Will this suffice for the Fidyah.

A. No, it will not suffice. Fidyah has to compulsorily be given to poor Muslims, such Muslims who are entitled to accept Zakaat. Those who do not possess the Nisaab amount in either Zakaat assets or in excess non-Zakaat assets may not be given Zakaat. Among the Musallis are many who do not qualify for Zakaat, hence the Fidyah will not be discharged.

Q. Some Muslim organizations and Madrasahs resort to a stratagem (Heelah) to transform Zakaat funds so that it could be used for the general running expenses of the institution. If the Zakaat is given to one entitled to accept Zakaat, but on the condition that after acceptance he should return it to the institution, will the Heelah be valid?

A. Heelah is permissible and sometimes necessary. The need for Heelah develops due to the miserliness of the wealthy people and their disinclination and refusal to fund the essential projects of the Deen. Most people find it a burden to pay even the correct Zakaat for which they are liable. The Madaaris, Musajjid, Orphanages and other vital projects of the Deen have to be funded. It is the incumbent duty of the wealthy to fund and sustain these projects. They are not rendering anyone, but themselves a favour, when they contribute in the Path of Allah Azza Wa Jal. If these people on whom it is Waajib to contribute for Allah's Projects refuse and shirk their duty, those in charge of these projects are compelled to resort to the lawful Shar'i stratagem called Heelah. Transforming Zakaat funds for essential Deeni projects becomes necessary due to the circumstances explained above. However, the transformation should be effected correctly. If a precondition of return is stipulated, the Heelah will not be valid. Furthermore, this stratagem should be invoked only for essential Deeni projects, not for secular institutions.

Q. We are a Muslim company and are bound to follow the rules and regulations of the Labour Act. If the company gives an employee two weeks notice to leave, we have to pay him irrespective of whether he works the two weeks or not. On the other hand, if he leaves of his own accord without working the two weeks, the company is allowed to claim two weeks 'pay' from the employee. Is this permissible according to the Shariah?

A. No, it is not permissible. Even if the employee leaves without giving notice and even if the Labour Act allows the employer to claim two weeks

'pay' money from the employee, it is haraam to do so. Using the Labour Act to extort money in this way from the employee is haraam.

Q. Will a shower be sufficient for a Waajib ghusl? Does wudhu have to be made after the shower?

A. The shower will be adequate provided that the mouth is rinsed and water taken into the nose. It is not necessary to make wudhu after the shower/ghusl.

Q. A latecomer joined the Imaam in Ruku'. After saying 'Allahu Akbar', he went straight into Ruku' without standing even briefly. Did he obtain the raka't?

A. He lost the raka't. It is necessary to stand at least for the duration of one Tasbeeh. i.e. the time it takes to recite Subhaanallaah once.

Q. The South African Hajj Council (Sahuc) has a 'merit and demerit' system to accredit persons for Hajj. If the system is passed, one can go for Hajj otherwise not. What is the Shariah's view regarding this system of merit and demerit?

A. There is no Islamic significance in this system. It is a system without merit. It opens up the avenue for corruption, favouritism and animosity.

Q. After the Qa'dah of the fourth raka't of the Fardh Salaat, I mistakenly stood up and began the fifth raka't. What should one do when such an error is made?

A. During the fifth raka't, when you remember the error, then as long as the fifth raka't has not been completed, sit down, recite Attahiyaat and make Sajdah Sahw. Thereafter complete the Salaat as usual. However, if the fifth raka't has been completed, then add a sixth raka't. Sajdah Sahw will also be made. The Fardh Salaat will then be valid. The fifth raka't is deemed to be complete when the head touches the ground in Sajdah.

Q. A person has a problem in both knees. The problem arises in Sujood. It is extremely painful and not possible for him to sit in Qa'dah or Jalsah and to rise again. Is it proper for him to stand when reciting Qira't and sit for Ruku' and Sajdah?

A. While it is permissible in this case to stand for the Qira't, it is preferable to begin the Salaat sitting on a chair. Even Qiyaam should be in the sitting posture.

Q. A man is survived by his wife, 2 daughters, brothers and sisters. How should his estate be distributed?

A. His wife inherits one eighth of all his assets. His 2 daughters jointly obtain two thirds of the estate which they will share equally. The remaining five twenty fourths should be divided among the brothers and sisters. Each brother will get double the amount of a sister.

Q. Is fish without scales permissible for Hanafis. The Hanafis of Libya do not regard such a fish to be halaal.

A. All varieties of fish are halaal even without scales. It is quite possible that

the sea animal which the Libyans say is haraam, is not a fish.

Q. If a South African Muslim pays his Sadqah Fitr in one of the poor countries where the Fitrah amount is substantially less, what amount should he pay: the higher South African Fitrah amount or the lower amount of the poor country?

A. If he pays the Sadqah Fitr in the poor country, then while the lower amount will be valid, it is preferable to pay the higher local amount. The poor will derive more benefit.

Q. A Maulana who has qualified at one of the local Darul Uloom (in South Africa) annulled my marriage. The annulment document was delivered to me. No correspondence whatsoever took place between myself and the Maulana and the other members of the annulment committee. None of them ever met me, or phoned me, or visited me. My side of the story was not heard or asked, nor was I asked to attend a meeting. Out of the blue I received the annulment paper. What is the status of my Nikah?

A. Your Nikah is valid just as it was on the first day of the marriage. The 'annulment' is baatil. It has absolutely no validity. The 'maulana' is a total jaahil. And, if he resorted to this baatil 'annulment' for money despite knowing that an annulment is preceded by a Shar'i procedure, then he is worse than a jaahil. Such types of ulama-e-soo', according to the Hadith, will make tawaaf of their entrails in Jahannum. Your wife remains in your Nikah. She cannot marry anyone else. Any 'nikah' with another man will be a mock marriage and they will be living in adultery. You should notify the community at your end that the woman is still your wife.

Q. My husband says that after he had made istikhaarah, he dreamt that I was conducting an affair with another man. I took great oaths in Allah's Name that I am innocent, and that I never at any time had an affair with another man. But, he refuses to believe me. Please comment on the outcome of his istikhaarah.

A. The effect of his 'istikhaarah' is hallucination inspired by Shaitaan. It is haraam for a man to accuse his wife or anyone else on the basis of a dream. We are required to conduct our lives according to the Shariah, not according to dreams. In an Islamic state this man would be liable for a flogging of 80 lashes for slandering his innocent wife.

Q. A 15 year old girl has eloped with a 24 year old man. She is also pregnant. What should be done?

A. Only Nikah should be done. There is no other alternative at this late stage. A point of no return has been reached. If the child is born at least six Islamic months after the date of the Nikah, it will be regarded as being legitimate. If it is born one day less than six months from date of Nikah, it will be illegitimate, and the man will not be the child's legal father accord-

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

ing to the Shariah nor will the child inherit in the estate of his/her biological 'father'.

Q. I have a few hundred rands interest money in my banking account. Can I give that amount to charity from my own money and later reimburse myself when I withdraw the interest?

A. You may not 'reimburse' yourself with the haraam interest money. The halaal money which you give in charity will be a separate act of reward unrelated to the interest in the bank. The day you withdraw the interest, it will become tangible interest in your possession. After withdrawal, you will still have to incumbently give it away to charity without a niyyat of thawaab.

Q. Is it permissible to put down a severely injured animal which is in intense suffering?

A. It is permissible.

Q. During a journey, a wild buck ran into my vehicle and fell down injured. It was still alive when I made *Thabah* of it. Is it permissible to eat such an animal acquired in these circumstances?

A. If the buck was completely wild and not the property of anyone, then it is permissible. But if it is the property of someone, then eating it will be haraam. If the owner can be traced, he should be paid, then only will the animal be halaal for you. If the owner is untraceable, then the meat should be given to the poor.

Q. Is it permissible to buy a building off-plan? The building/flat is bought before it is built, merely by looking at a plan. When entering into the sale agreement, the building has not yet been built.

A. It is not permissible to sell a non-existent item. Buying 'off-plan' is not permissible. The sale is haraam.

Q. A person buys a flat in Makkah Mukarramah for a fixed sum. He is given ownership of the flat for 99 years. During this time he may use the flat or let it out for rental income or leave it vacant or sell it. He is not allowed to effect any structural change to it. In addition he has to pay a levy for the upkeep of the flat, and insurance for unseen circumstances (fire, etc.) The levy and insurance are compulsory. What is the Shariah's view on this issue?

A. According to the Shariah, this is not a sale transaction. The 'buyer' is not the owner of the building. The agreement is corrupt and not permissible. The levy and the insurance too are haraam. It is not permissible to enter into such a deal. If one has been trapped into such a deal, it will not be permissible to let it out for an amount higher than what one has paid. However, if one provides some sort of service for the occupants, then a higher amount may be charged since the excess over the amount paid will be in lieu of such services and to cover the haraam levy and insurance into which one has unlawfully becoming enmeshed. Allah Ta'ala has predetermined our Rizq. Whatever quantity of Rizq He has ordained for us, will

come our way. There is no need to branch into ways which are dubious and in conflict with the Shariah. Greed will not increase one's Rizq. Rasulullah (sallallahu alayhi wasallam) said: *"Restrict your search (for rizq). Rizq is sealed, and the one who has greed will be deprived (of gaining more than what has been decreed for him)."*

Q. I recently got divorced. My house is worth R400,000. My ex-wife insist on half share of the house. The house belongs to me. She did not pay for the house. What is the ruling?"

A. She has no right to claim half share or any share of the house. She is entitled to only iddat expenses. Besides this, it will be an act of *Ihsaan* (kindness) to give her a substantial gift within your means. When divorce takes place, the man should act honourably. Let the parting of the ways be without acrimony and let it be honourable. The Sahaabah would give the departing wife substantial gifts. It somewhat cushions the traumatic blow of divorce.

Q. At a recent Nikah a Maulana who happens to be a member of a non-Muslim political party announced that in the present time, before Nikah, the boy and girl should go for an Aids test. Please comment on this statement.

A. The advice of the politician is corrupt. It presupposes that the Muslims entering into Nikah are fornicators. The maulana politician has lost his sense of understanding as a result of consorting with non-Muslim politicians. He is supposed to give advice on the promiscuous intermingling of sexes, on abandonment of hijab and other western acts of immorality which lead to the commission of zina. He displays kuffaar mentality.

Q. The Imaam recites naa'ts (songs) every Friday during his English lecture. Some musallis disrespect the sanctity of the Musjid with exclamations of applause as is seen at qawwaali sessions. Is this permissible?

A. The Musjid is not a venue for singing songs. The Imaam should have better sense. It is neither permissible for him to engage in songs nor is it permissible for the musallis to applaud him. The sanctity of the Musjid is being defiled with such performances.

Q. I belong to a body called PPS (Professional Provident Society). They deal in retirement, etc. for professional persons. I am a self-employed doctor. I do not have privileges like sick leave, maternity leave, etc. I took out a sickness and disability benefit, whereby if I am ill for more than 7 days, they will pay me a salary for that period of time which I sustained a loss of income. The salary is based on the amount I contribute every month. Is it permissible to belong to such a scheme?

A. This scheme comprises of two haraam factors: Riba and Qimaar

(gambling). In all probability you will get more than what you have paid. This is riba. The payment is also hinged to a future unsure event, namely, sickness. This is Qimaar (gambling). It is not permissible to belong to this Fund. Since you are already entrapped in it, you may take back from the Scheme only the amount you had paid to it. You should not claim more than what you had contributed.

Q. Is it permissible to invest in Oasis Equity fund?

A. Oasis Equity and all other equity funds are in conflict with the Shariah. It is not permissible to invest in these riba ventures.

Q. My son informed me that on Fridays even women should perform four raka'ts Sunnat Muakkadah after the Fardh of Zuhr. Is there a difference in the Zuhr Sunnat Salaat for women on Fridays?

A. There is no difference. The same Sunnat and Nafl Salaat attached to Zuhr should be performed on Fridays as well. The four Sunnatul Muakkadah applies to males who attend Jumua Salaat.

Q. Is it permissible to perform Awwaabeen, Ishraq and Dhuha Salaat four raka'ts with one Salaam?

A. Yes, it is permissible. Any kind of Nafl Salaat could be performed in four raka't batches with one Salaam.

Q. According to the Hadith a child should be ordered to perform Salaat at the age of 7 years. Does this apply to fasting for Ramadhaan as well?

A. The physique of children varies. They should be encouraged, not compelled. Even if a 7 year old 'fasts' half a day or a few hours, it will be a beginning in the training programme.

Q. Please explain why Surahs 7:54, 10:3, 11:7 and 25:59 state that creation required six days, but in Surah 41:9 – 12 it adds up to eight days.

A. Since you lack knowledge, you have been cast into doubt by the silly objections which the enemies of Islam create. It is not permissible to develop doubts regarding the Qur'aan Majeed by subjecting the verses to personal opinion. Verse 59 of Surah 25 states: *"He (Allah) created the heavens, the earth and everything between these two in six days..."* From this aayat we understand that entire creation was created in six days. Verse 9 of Surah 41 states: *"....He created the earth in two days...."* In this verse the 'two days' relate to only the earth. In the other verses is mentioned that entire creation took six days. Of these six days, two days were devoted to the creation of the earth. In verse 12 of Surah 41 is mentioned that two days were for fashioning the earth. The two days for the earth, and two days for the heavens are not apart from the total of six days. These four days are part of the six day period in which different aspects of the earth and heavens were developed. There is therefore no conflict whatsoever.

Q. Which is older: the heavens or the earth? Surah 2:29 states clearly

that the earth was created first, then the heaven. But Surah 79:27 – 30 reverses the order.

A. Again you have failed to understand the relevant verses. The Qur'aan may not be interpreted on the basis of personal understanding. No one has the right to interpret the Qur'aan. The interpretation of the Qur'aan was completed 14 centuries ago. The Qur'aan Majeed should now be used for *Tilaawat*. Neither verse 29 of Surah 2, nor verses 27 – 30 of Surah 79 speak of the chronological order of the creation of heaven and earth. Certain dimensions of the earth and heavens are mentioned in these verses. Verse 29 of Surah 2 mentions that after Allah Ta'ala had completed on earth the creation of the provisions of man, He fashioned the heavens into seven sections. This verse does not state categorically that the earth was created first and the heavens thereafter. Also, verse 30 of Surah 79 does not state that the earth was created after the creation of the heavens. It only mentions a specific act of creation effected to an already created earth. The Qur'aan mentioning this aspect says: *"Daha-ha"* which means that 'Allah spread out the earth'. Only He knows the exact meaning of 'spreading out' in this context. The verse does not refer to the time of the creation of the earth. From the various Qur'aanic verses and Ahaadith it could be inferred that the heavens were created first. However, there were different dimensions of development in different periods described as 'days' in the Qur'aan. The 'days' may be 24 hour periods as we know, or it could mean long ages. One aayat says: *"Verily, a day by your Rabb is the equivalent of a thousand of your years."* Another verse mentions the Day of Qiyaamah to be the equivalent of 50,000 earthly years.

Q. Surah 2:62 and 5:69 teach that Christians shall enter paradise, but Surahs 5:72 and 3:85 say they will go to Hell. Please help me to understand this conflict.

A. There is no conflict whatsoever. Your confusion is due to your lack of Islamic knowledge, and the confusion is exacerbated by reading the writings of the enemies of Islam. The verses which mention that the Nasaara will enter Jannat refer to those Nasaara who were Muslims. The followers of Nabi Isaa (alayhis salaam) who abided by his Shariah are Muslims. They were on the true Deen. They will enter Jannat. Also, those Nasaara who embraced Islam during the time of Rasulullah (sallallahu alayhi wasallam) such as King Najaashi of Abyssinnia are assured of salvation. The other verses which state that the Nasaara will go to Hell refer to the kuffaar who had rejected the Shariah of Nabi Isaa (alayhis salaam) and the Shariah of Nabi Muhammad (sallallahu alayhi wasallam).

Q. I am a taxi driver. A passenger forgot a valuable item in the vehicle. I found it but cannot trace the owner nor do I know who the person is

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

who forgot the item. What am I supposed to do with it?

A. You should insert an advert in the *Lost & Found* column of the local newspaper. Keep the item for at least a year and place a notice in your taxi announcing that a valuable article has been found, and that the owner should claim it. The description of the item should not be revealed in the adverts. After a year, if the owner has not claimed the item, sell it and give the money to charity.

Q. How is Salaatul Haajat performed? Are there specific Surahs to recite?

A. Salaatul Haajat – Salaat for need – is a Nafl Salaat which is performed just as any other Nafl Salaat. There are no specific Surahs to be recited. After the two raka'ats Salaat, recite some Thikr, Istighfaar and Durood Shareef. Then make dua for your need.

Q. I have 80 grams of gold jewellery, and no cash nor any other items on which Zakaat has to be paid. Do I have to pay Zakaat on the 80 grams of gold?

A. The Nisaab of gold is 100.31 grams. Since you have no other Zakaat assets, Zakaat is not incumbent on you.

Q. During Ramadhan, the Imaam performed Tahajjud Salaat in jamaa't. Is this proper?

A. It is improper. It is bid'ah to perform Tahajjud in Jamaa't.

Q. If a Muslim has no Muslim heirs – his whole family is non-Muslim – can he bequeath his entire estate to a Musjid?

A. Yes, he may do so.

Q. I am a Hanafi. I have a habit of performing Tahyatul Wudhu. May I perform Tahyatul Wudhu before the Maghrib Fardh Salaat if I made wudhu at Maghrib time?

A. The first Salaat during Maghrib time, is the Fardh of Maghrib. After Wudhu at this time perform the Maghrib Fardh, not Tahyatul Wudhu.

Q. In Morocco, on Friday morning, the musallis go earlier to Musjid and recite the Qur'aan together. Every Friday they recite aloud, all together. Is this Sunnah?

A. It is bid'ah. It is not permissible to recite in this manner. Everyone should recite silently.

"He who ignores My Thikr, verily for him there is a constricted (difficult) life (on earth), and on the Day of Qiyaamah, We shall resurrect him blind."
(Qur'aan)

Q. Is there any Islamic bank where we could invest our money?

A. All so-called 'Islamic' banks are no different from the non-Muslim capitalist riba-banks. It is not permissible to invest in any of these banks who have coined the new expletive term, 'shariah-compliant'.

Q. In Fardh Salaat it is the rule that

when the short Surahs are recited, then a Surah should not be skipped in between two short Surahs. Does this rule apply to Nafl Salaat as well?

A. It does not apply to Nafl Salaat. A Surah may be omitted between two short Surahs.

Q. Sajdah Tilaawat was not made in Salaat immediately the aayat was recited. After having recited a few aayats I remembered the error. What should one do when committing such an error?

A. If one remembers the error after having recited three aayats, then the Sajdah should be made. In addition Sajdah Sahw should also be made.

Q. If in the last Qa'dah one recites Surah Faatihah after Attahiyaat, is Sajdah Sahw necessary?

A. If Surah Faatihah or a Surah is recited mistakenly after Tashahhud in Qa'dah Akheerah (the Last Sitting), Sajdah Sahw is not necessary. However, if the same error is made in Qa'dah Ula (the First Sitting) of Fardh, Waajib or Sunnatul Muakkadah Salaat, then Sajdah Sahw is Waajib. If Surah Faatihah or a Surah is by error recited before Attahiyaat in any Qa'dah in any Salaat, then Sajdah Sahw is necessary.

Q. After burying the mayyit should the dua be made with hands raised?

A. No, the dua should be made without raising the hands. The practice of raising the hands by the graveside after burial has become a bid'ah. It is considered incumbent by the masses. It is necessary to abstain from this practice.

Q. Is it permissible to leave immediately after the Imaam has made Salaam or do the musallis have to remain seated until the Imaam ends the dua?

A. While it is Makrooh to habitually leave immediately after the Imaam ends the Salaat, it is permissible when one has a need or one is in a hurry. One should not habitually depart unnecessarily.

"Destruction for them whose hearts have hardened (as a result of abstention) from Thikrullah." (Qur'aan)

Q. Haidh ended during the course of the day in Ramadhan. Is she allowed to eat?

A. It is Mustahab that she desists from eating although it is permissible for her to eat. If she eats, it should not be in public.

Q. A woman started the day fasting in Ramadhan. During the daytime her haidh commenced. What is the ruling?

A. She has to eat in this case. She may not remain fasting. However, she should not eat in public.

Q. A Musaafir began the day fasting. While he is still on the journey is it permissible for him to break

the fast without a valid reason? And, if he does break the fast without valid reason, will Kaffarah of 60 days be Waajib?

A. It is not permissible for the Musaafir to break his fast without valid reason. However, only Qadha will be Waajib. The Kaffarah penalty does not apply to the Musaafir.

Q. A man divorced his wife, a day after the Nikah. The marriage was not consummated with sexual relations. Does this woman have to stay in iddat?

A. In the Shariah, a marriage is consummated in two ways: (1) Sexual relations. (2) Such privacy in which sexual relations are possible even though the act did not occur. If even the second method did not take place, then she does not have to observe iddat.

"Maintain your tongue ever fresh with the Thikr of Allah." (Hadith)

Q. At the time of the Nikah, the Mehr amount was not stated. Is the Nikah valid?

A. The Nikah is valid. The validity of Nikah is not reliant on Mehr. Even if the Mehr was not mentioned nor stipulated nor agreed on prior to the Nikah, it remains the right of the wife to be paid her Mehr.

Q. Mehr was mutually arranged. Some months after the Nikah, the husband substantially increased the Mehr. During the happy time he increased it tenfold. But payment was not effected. Now years later, divorce took place. The woman is claiming the increased amount of Mehr. But the husband insists that the actual Mehr is the amount arranged at the time of the Nikah. What does the Shariah say regarding this dispute?

A. According to the Shariah the tenfold increased amount is the Mehr. The man has no option but to pay his ex-wife the increased Mehr. In terms of the Shariah, the increased portion constitutes part of the original Mehr.

Q. A 24 year old man is desperate to get married, but his father refuses to give permission. The girl's family gives consent. The girl is also from the same clan. The father has no valid Islamic reason for withholding consent. May this person marry without his father's consent?

A. The father should behave intelligently. His son is an adult who was supposed to have married a decade ago. It appears that the father is one of those persons who will rather tolerate his son conducting a haraam clandestine zina relationship. Due to the son's desperation, Nikah is Waajib on him. He may get married without his father's consent.

Q. A Nikah was performed although at the time of obtaining the

consent of the girl, there was only one witness present. Is the Nikah valid?

A. The validity of Nikah is not related to the girl's consent being witnessed by two witnesses. Even if no one witnessed her consent, the Nikah is valid. At least two male witnesses are essential for witnessing the Nikah ceremony.

Q. A Christian woman embraced Islam, but her husband did not. He says that he needs more time to reflect. Perhaps he may also accept Islam. What is the state of their marriage? Can this woman still live with her Christian husband?

A. There is a waiting period of three haidhs (menses) before the Nikah is finally terminated. If the husband accepts Islam before expiry of the three haidhs, the Nikah remains valid. However, husband-wife relationship between them is haraam during the waiting period in view of the husband's refusal to accept Islam. After the expiry of the iddat, the woman may get married.

Q. If a Christian man embraces Islam, but the Christian wife refuses, what is the state of their marriage?

A. The marriage remains valid. The husband should endeavour to convince his wife to accept Islam.

"Every person who is obedient to Allah, is a Thaakir (one who engages in Thikr)." (Hadith)

Q. What is the state of the marriage if one of the two mushrik spouses who are neither Christian nor Jew, accepts Islam?

A. The Muslim spouse should separate. If the spouse is the woman, she has to wait for three haidhs to pass before she may marry. If the spouse who accepted Islam is the man, he can marry a Muslim at any time. There is no waiting period. However, if his mushrik wife embraces Islam before expiry of three haidhs, then the marriage will remain valid.

"It is not permissible for a woman who believes in Allah and the Last Day to undertake a journey without being accompanied by a mahram." (Hadith)

Q. After the death of her husband, the woman did not remain at home for the iddat. She continued with her life as usual leaving the house whenever she wished. Six months later she received a marriage proposal. Is she allowed to get married seeing that she did not observe the iddat of four months and ten days?

(Continued on page 12)

THE COMEDY OF KUFR MUNAAFIQEEN MOCKERY OF ALLAH

“And if you ask them (the Munaafiqeen about their comedy), They will most certainly say: ‘We were only joking and being humorous.’ Say (to them, O Muhammad!): ‘What! Were you jesting with Allah, His laws and His Rasool? Do not present excuses (in justification of your mockery). Verily, you (O Hypocrites!) have committed kufr after having (professed) Imaan.’ (Surah Taubah, Aayats 65 & 66)

“Allah has promised the Fire of Jahannam to the male hypocrites, the female hypocrites and the kuffaar. That is adequate for them. And, Allah has cursed them, and for them will be a perpetual punishment.”

(Surah Taubah, Aayat 68)

In every age, the Munaafiqeen (Hypocrites) left no stone unturned in their pernicious and despicable plots to harm and humiliate Islam. Munaafiqeen have always been cogs in the plots against Islam. Their evil mocking, jesting and ridiculing of Islam reveal their true identities, that they are Muslim in name, but kuffaar at heart.

A group of Munaafiqeen in cahoots with professed kuffaar have prepared a satanic comedy which they have

dubbed: “Allah made me funny.” – Nauthubillaah! The play of shaitaan will be conducted by the group of Munaafiqeen in Cape Town, Johannesburg and Durban. The shaitaani enactment makes a mockery of Allah Azza Wa Jal, of His Rasool and of the Ahkaam of the Shariah. The aforementioned two Qur’aanic verses aptly apply to these followers of Shaitaan.

When their satanic jesting and mocking are pointed out, they respond: “We are only being humorous.” That is precisely what the Munaafiqeen told Rasulullah (sallallahu alayhi wasallam) when he castigated them for their mockery and jeering of Islam. In response to the excuses of the Munaafiqeen in justification of their mockery, Allah Ta’ala chiding them, says: “What! Were you mocking with Allah, His Laws and His Rasool? Do not present excuses. Verily, you have committed kufr after having believed.”

This group of Munaafiqeen has sunk to the lowest ebb of Nifaaq (Hypocrisy) in their public acts of jesting with Islam and jeering the Laws of Allah Ta’ala. They lack the slightest vestige of shame and decency, hence their *nifaaq* and *kufr* provided them with adequate shamelessness to dub their evil show:

‘Allah made me funny.’ In fact, they have subsided below the bottom of the barrel of kufr.

It is unimaginable that Muslims of true Imaan would ever grace with their presence such public displays of kufr which mock and jeer Allah, His Rasool and the Shariah. Any Muslim who in ignorance may be contemplating to visit the haraam show of the Munaafiqeen should understand that, he/she will lose his/her Imaan by attending the play of shaitaan. Warning Muslims against participation in the activities of the kuffaar and munaafiqeen, the Qur’aan states: “Do not sit with the Zaalimeen (the kuffaar and munaafiqeen) after admonition (has dawned on you).”

The ways of mockery which this satanic group of Munaafiqeen have adopted to amuse audiences and to make a mockery of Allah, His Rasool and Islam, are not new. Since time immemorial the Munaafiqeen had always jested with Allah’s Deen, and mocked everything sacred related to the Deen. Thus, the Qur’aan Majeed says repeatedly: “Verily, they (these Munaafiqeen) had mocked at the Messengers before you. Then their mockery (ultimately) hemmed them in.” Allah’s chastisement overtook them and utterly destroyed

them.

Those who mock and jeer Allah – those who jest about the Laws of Allah’s Shariah – those who humour people by cracking unedifying and crude jokes about Allah’s Rasool, as the Munaafiqeen shaitaani comedians perpetrate, little understand that Allah Azza Wa Jal has transformed their hearts into apes and pigs. These vile comedians of *Nifaaq* and Satanism come fully within the glare of the aayat: “...He whom Allah has cursed and on whom is His Wrath. And, He has made from among them apes, pigs and worshippers of the devils. They are the worst (of creation) and the most deviated from the Straight Path.”

The Qur’aan Majeed states that admonition benefits only the Mu’mineen. Since the shayaateen in human form – the munaafiq comedians – are plagued with the disease of incorrigible kufr and nifaaq, this Naseehat is not directed to them. This Naseehat is for the Believers, especially for the careless and ignorant ones who may fall into Shaitaan’s trap and decide to visit the vilest show of blasphemy ever organized to mock and jeer Islam. Remember that attending the evil comedy is an act of kufr which effaces Imaan.

May Allah Ta’ala guide Muslims and save us all from the snares of the Munaafiqeen operating in cahoots with the agents of Shaitaan in the pernicious plot to destroy Islam.

MALAKUL MAUT

When Allah Azza Wa Jal announced to the Angels that He had made Hadhrat Ibraaheem (alayhis salaam) His *Khaleel* (Friend), Hadhrat Izraaeel (alayhis salaam) – the Angel of Death – requested permission to convey this good news to Nabi Ibraaheem (alayhis salaam). Permission was granted.

After Malakul Maut conveyed the glad tidings, Nabi Ibraaheem (alayhis salaam) said: “O Izraaeel, show me how you extract the souls of the kuffaar.” Malakul Maut: “You will not be able to bear seeing it.” When Hadhrat Ibraaheem (alayhis salaam) persisted, Izraaeel (alayhis salaam) transformed himself into the form in which he appears at the time of capturing the souls of the kuffaar. In front of him, Hadhrat Ibraaheem (alayhis salaam) beheld a hideous and massive creature. His head reached the sky and flames were being emitted from every part of

his body. The horror of the sight was such that Nabi Ibraaheem (alayhis salaam) fell down unconscious.

After he revived, Malakul Maut had assumed the first form in which he had initially appeared. Nabi Ibraaheem (alayhis salaam) said: “O Izraaeel! Assuming that a kaafir will not have to suffer the pangs of death, then too, the form in which you appear is adequate punishment.”

Then Nabi Ibraaheem (alayhis salaam) asked to be shown how he extracts the souls of the Mu’mineen. Malakul Maut transformed himself into and exceedingly handsome man whose face was radiant with *Noor* (celestial light). He was dressed in beautiful white garments and a wonderful fragrance was being emitted. Nabi Ibraaheem (alayhis salaam) commented: ‘O Izraaeel! If instead of the mercy of Allah, the dying Mu’min sees you, it will suffice for him.’

THE EXCELLENCE OF STRUGGLE

Hadhrat Hakimul Ummat (rahmatullah alayh) said:

“It is not a wonderful feat for those who have a perfectly entrenched *Nisbat* (spiritual relationship of divine proximity) with Allah Ta’ala if they do not incline towards sin. There is nothing astonishing if a man who is constantly overwhelmed by *Khauf* (fear) remains spiritually pure at all times. It is only by the special favour of Allah that these lofty spiritual states have become their nature, The Qur’aan says: “Do not express your favour on Me because of your Islam. On the contrary, Allah expresses His favour for having guided

you to Imaan, if indeed you are truthful.” (Man owes all his excellences to Allah Ta’ala. Every goodness is a bestowal of Allah Ta’ala.)

However, those people who have not yet developed a *Nisbat* with Allah Ta’ala, if they struggle against their nafs to abstain from sin and disobedience, then undoubtedly, their effort is a perfect excellence although the willpower and enthusiasm for this struggle are also bestowals of Allah Ta’ala. Nevertheless, this *mujaahadah* (struggle against the bestial instincts of the nafs) is praiseworthy.”

SACRIFICE

ALL THINGS HAVE prescribed limits in the Shariah. Sacrifice or to give one’s benefits and success to another, also has its limits. Commenting on sacrifice, Hakimul Ummat Hadhrat Maulana Ashraf Ali Thaavi (rahmatullah alayh) said: “Sacrifice applies to worldly acts or in such acts which are not of the class known as *Qurb-e-Maqsoodah* (pure acts of ibaadat). For example: If one of two totally naked persons manages to find a piece of cloth sufficient to cover the *Satr* of only one man, then it is not permissible for the one who found the cloth to sacrifice it by giving it to the other nude person while he himself performs Salaat naked. Similarly, it is not permissible for a person standing in the first *Saff* of Salaat to step out of the row to allow another person (perhaps a senior) in the second row to move into the first *Saff*. In such acts of *Qurb-e-Maqsoodah* people generally incline to make sacrifice.”

The reason why people generally ‘sacrifice’ in acts of ibaadat is their unawareness of the value and worth of ibaadat, and their lack of appreciation and understanding of the meaning of *Thawaab* (reward in the Aakhirah). Despite this world and all its belongings having been described as *jeefah* (carrion) by Rasulullah (sallallahu alayhi wasallam), and despite this world not having the worth of the wing of a fly by Allah Azza Wa Jal, people sacrifice their entire lives and rulers pillage, plunder and massacre entire communities to grab wealth and worldly power.

People are generally disinclined to

sacrifice wealth. They understand the utility of material wealth. Material wealth and worldly pleasures are fully perceived and appreciated, hence the avarice, lust and disinclination to part with wealth regardless of its abundance, far in excess of needs. A wealthy man has to struggle with himself to contribute to a worthy cause even for his own spiritual gain and success. He gives grudgingly and makes the sacrifice fully feeling the ‘burden’. On the contrary, there is hardly any inhibition in the same man when he has to ‘sacrifice’ the *thawaab* for being in time for Jamaa’t Salaat. While he has heard of the huge rewards for reciting Tasbeeh even once or for being present at the time of *Takbeer-e-Ula* in Salaat, or granting a debtor extension of time or for the other numerous acts of *Thawaab*, he finds it extremely difficult to make ‘sacrifices’ for his everlasting goodness and success in the Aakhirah. In fact most people refrain totally from making such true sacrifices. But in spiritual acts which do not involve spending of wealth, they find no difficulty whatsoever in making the ‘sacrifice’, and deluding themselves in the belief that they have made a worthy sacrifice for a fellow Muslim.

Lack of *Muraaqabah* (meditation/contemplation) on Maut, the Aakhirah, the Bounties and Punishments of Allah, etc. is the cause for this lamentable attitude of indifference and for the excess of greed, lust and desire for the wealth and pleasures of this world. When *Insaan* refrains from *Muraaqabah*, his spiritual senses remain corroded, blind and unable to perceive and understand transcendental realities.

THE HILAAL OF NEIGHBOURING COUNTRIES

QUESTION: According to some Ulama it is compulsory to accept news of moon-sightings from neighbouring countries as long as the information of the sighting reaches us reliably. It is argued that according to the *Zaahirur Riwaayat* of the Hanafi Math-hab, it is incumbent to accept the news. Furthermore, it is in the interests of unity to begin Ramadhan and celebrate Eid together with Muslims of neighbouring countries. What is the ruling of the Shariah on this issue?

ANSWER: As far as the 'unity' argument is concerned, this is a ludicrous contention for formulating a fatwa. The issue has to be argued on the basis of the proofs of the Shariah. The 'unity' argument is a vociferous slogan of ignoramus modernists. It is a slogan which is devoid of substance because those who raise this cry lack the understanding of the basis of true unity. We shall, therefore, not squander time and darken the page with this nonsensical issue.

As far as it being compulsory to accept information of sightings from distant places and other countries, there are two views of our Fuqaha and even our immediate senior Ulama, notwithstanding the *Zaahirur Riwaayat* view of there being no consideration for differences in horizon. While the *Zaahirur Riwaayat* view is that the sighting of one country is valid for another country, there is no consensus of our Ulama

on the issue of acceptance being incumbent.

Those Fuaqaha and Ulama who are of the view that acceptance is incumbent, stipulate the condition that it would be incumbent only if the news of the sighting reaches reliably in such a way that doubt and confusion are eliminated. This reliable manner of transmission is termed *Tareeq-e-Mujib*. In the absence of *Tareeq-e-Mujib*, it is not permissible to accept the information. On this aspect there is consensus.

According to other Hanafi Fuqaha and our senior Ulama of recent times, *Luzoom* (incumbency to accept) does not apply notwithstanding the *Zaahir* narration that difference of horizons is of no significance. According to them, incumbency applies to only places in close proximity, not to distant places. They argue that the text of *Zaahirur Riwaayat* is *Mujmal* (concise and unclear), necessitating *tafseer* (elaboration). They present in substantiation both rational and irrational evidences. Their strongest irrational proof is the Hadith of Hadhrat Kuraib (radhiyallahu anhu).

This second view of *Adm-e-Luzoom* (acceptance not being incumbent) is also the position of the Shaafi Math-hab. According to the Shaafi Math-hab, the ruling is: '*For every place is its own sighting.*'

In the present time it is wise and necessary to adopt the *Adm-e-Luzoom* view which is also a Hanafi view as well as the Shaafi view. It is a foregone conclusion that the condition of *Tareeq*

-e-Mujib will be completely forgotten. Only the aspect of 'unity' will be the determinant. The actual Shar'i requisites will be swept under the carpet. In these times when people have abandoned the Taqleed of their Math-hab, especially those in neighbouring countries whose sheikhs have acquired their knowledge from Salafi institutions in the Middle East, it is unwise and opening an avenue for fitnah to engage in the endeavour of unification of Eid.

The majority of the Muslims of our neighbouring countries are supposed to be followers of the Shaafi Math-hab. In this era plagued by freelancing (abandonment of Taqleed), it is utterly reckless for Hanafi Ulama in South Africa to encourage their Shaafi counterparts in other countries to toe the line of the Hanafi *Zaahirur Riwaayat* which itself is contentious, requiring elaboration.

It is incorrect for some Ulama to portray this issue as if there exists consensus of the Hanafi Fuqaha on *Luzoom*. The Ulama should take into consideration the evil of *Adm-e-Taqleed* which is ruining the Imaan of Muslims and making them the muqallideen of the nafs.

There is no incumbent need for Muslims here in South Africa to introduce a new method which our senior Ulama of former times in this country as well as from the Deeni Institutions from which we hail, did not adopt. Our Akaabireen did not forge the superficial type of 'unity' which has become a slo-

gan nowadays. Our Akaabireen in all places and in all ages had always adopted the view – '*For every place its own sighting*'. We recall Eid being held on different days in Deoband, Saharanpur and Jalalabad at a time when those institutions were under the supervision of truly great Ulama and Auliya. Such differences never produced the slightest disunity in the ranks of the Akaabireen. It is lamentable that the junior Ulama of these times aping the modernists and the deviated Salafis in their ways, styles and methodology.

Furthermore, the short-sightedness of those who are calling for a united Eid with neighbouring countries, is remarkable. While they clamour for 'unity' with Zimbabwe and Malawi, they overlook the real disunity and fitnah which will develop in the wake of their misconceived idea of 'unity'. Should a group of Ulama align itself with Zimbabwe, for example, and urge its followers to celebrate Eid with Zimbabwe and Malawi, there will be Ulama and groups right here at home who will dissent. Thus, while there will be 'unity' with Zimbabwe, there will be disunity and fitnah at home. What type of unity is it which spawns disunity at home?

The Shariah does not require us to unite with Zimbabwe and Malawi on the beginning of Ramadhan and celebrating of Eid. There is strong evidence for the opposite view in the Hanafi Math-hab. At the same time it is the official Ruling of the Shaafi Math-hab.

MEDICAL AID INSURANCE

QUESTION -- Claiming that the prevailing Medical Aid scheme is permissible, Zaid presents the following arguments:

The Medical Aid Scheme is a 'legal person' with contractual capacity, and is able to act and contract like a real sane human being. Thus this 'legal person'; can own and give ownership.

According to the rules of the Medical Aid Scheme, this 'legal person' grants medical benefits to contributors of the Scheme.

All the contributions are utilized for the running expenses of the Scheme and for providing medical benefits to the contributors.

Medical benefits are granted by the Scheme to contributors whenever the calamity of sickness strikes them.

The Medical Aid Scheme does not have for its objectives financial gain. It is based on the principle of providing aid to contributors.

On the basis of this set-up, Zaid says that:

The Medical Aid Scheme is based on the principle of pure gift/charity/favour (*Tabarru'* Mehz), and not a transaction of exchange because of two factors: i) The contributors do not pursue the objective of profit in lieu of their contributions, hence their contributions are absolute gifts/charity without any conditions attached, and the 'legal person' (Medical Aid Scheme) becomes the owner of the contribu-

tions. ii) At the time of calamity (sickness), the 'legal person' will make a donation to the contributors in according with its rules.

According to the Maaliki Math-hab, when a person assumes upon himself an act of charity (*Tabarru'*), then it becomes incumbent on him to honour the self-imposed obligation. Hence, according to the principles of the Maaliki Math-hab, payment of the contributions is a self-imposed charitable obligation by the contributors. Thus, payment is incumbent on them. The same rule applies to the 'legal person' at the time when the calamity of sickness befalls the contributors. (Although Zaid is a modernist, he does follow the Hanafi Math-hab).

On these grounds Zaid concludes that the Medical Aid Scheme currently in vogue is valid and lawful according to the Shariah. Please comment on this dissertation.

ANSWER -- The conclusion and opinion of *juhhaal* (ignoramus) are devoid of Shar'i substance. Zaid dwells in a state of inflated delusion of his assumed expertise which he deliriously seems to flaunt. The grounds which Zaid has presented for justification of the Medical Schemes in vogue are baseless. There is no concept of a 'legal person' in the Shariah. No Math-hab upholds this silly concept of the riba-capitalist system. A piece of paper can never be a person with contractual capacity. In fact, a donkey, an insane

person and a minor should have greater 'contractual capacity' than the absurd 'legal person' of the kuffaar riba-capitalists. It is better to contract and transact with an ass than with a piece of paper stupidly proclaimed a 'legal person'. If a stupid piece of paper could be a 'person' with contractual capacity, then any stone can likewise be proclaimed a 'person' with whom to contract.

This very first basis of Zaid is kicked out by the Shariah as utter drivel. But people whose brains have become deranged in consequence of their love for the riba system are incapable of comprehending the absurdity of the stupid 'legal person' which fiction has 'humanized' for them.

The Hanafi Muqallid has absolutely no right whatsoever to cite a rule of another Math-hab to justify his contention. Furthermore, Zaid has ripped the '*Tabarru'*' issue out of its context. While he has seen this silly argument in some book of a liberal Molvi, he appears ignorant of other factors pertaining to self-imposed acts of charity in terms of the Maaliki Math-hab. These columns do not permit us to present detailed argument in refutation of Zaid's absurdity. If Allah Ta'ala wills, we shall prepare and publish a detailed response and refutation. Suffice here to say that the contributions paid to the Medical Aid are never *Tabarru'* even in terms of the Maaliki Math-hab. And, if we have to momentarily assume that the contributions are charity and gifts, then it should be told to Zaid that we are not followers of the Maaliki Math-

hab, and he, a non entity, has no right to peddle a Maaliki rule and that too in a mutilated form, totally out of its context.

Every person regardless of his ignorance and little intelligence, understands that neither the contributions of the members nor the benefits awarded by the Medical Aid are gifts of charity or gifts of love. Every dunce knows why he is making contributions to the Medical Aid. In fact, on the basis of contributions, most members and most medical practioners falsify claims and records due to the unjust and haraam policies of the capitalist Medical Aid Scheme handlers. From A to Z the whole haraam system is wracked with fraud, deceit and crookery. No person possessing sanity and sincerity will accept the absurd assertion that the contributions which members pay are charitable contributions made to gain *thawaab* in the Aakhirah, or are gifts made to gain the love of the handlers of the Medical Aid Scheme. Similarly, no moron is prepared to believe the silly lie that the Medical Aid grants medical benefits to gain *thawaab*, or the love of the contributors.

Furthermore, any person who has slight cognizance of the principles of the Shariah will understand that one of the fundamentals of the Medical Aid scheme is *Qimaar* (gambling). The medical benefit which the Scheme grants is suspended on a future unsure event, viz., the calamity of sickness. The benefit will be forthcoming only if the contributors are struck by calamity. No calamity, no benefit. The current

(Continued on page 8)

NASEEHAT OF THE TAURAAH

Hadhrat Wahab Bin Munabbah (rahmatullah alayh) narrated the following *Naseehat* (advice and admonition) recorded in the Tauraaah:

(1) He who imagines that he will not

be forgiven by Allah Ta'ala (due to the abundance of his sins) despite having recited the Kitaab of Allah, has in reality made a mockery of the aayaat of Allah Ta'ala.

(2) He who complains about his hardship, has in reality registered a complaint against Allah Ta'ala.

(3) He who is grieved on being deprived of the world (its wealth and pleasures), has in fact become displeased with the decree of Allah

Ta'ala.

(4) He who belittles himself for a wealthy person, two thirds of his Deen are destroyed. (Humility should be for the Sake of Allah Ta'ala, not for someone's wealth or for worldly and nafsani motives).

IYAADAT

Iyaadat (Visiting the sick) is an act of high merit. Rasulullah (sallallahu alayhi wasallam) said that if a person visits the sick in the morning, 70,000 Malaaikeh (Angels) supplicate on his behalf (make Dua of Maghfirah for him), until the evening, and if one visits the sick during the evening, then the same process is repeated by 70,000 Angels. In another Hadith, it is mentioned that after visiting the sick, one emerges purified of sins as one was on the day of one's

birth.

While the *thawaab* of visiting the sick is considerable, -- it is an act encouraged by Rasulullah (sallallahu alayhi wasallam) -- it should be understood that *Iyaadat* too has *aadaab* (*etiquettes and rules*) which have to be incumbently observed. Most people nowadays consider visiting the sick as just another occasion for outgoing, meeting and idle conversation.

It has become the custom to congregate at the home of the indisposed person ostensibly for *Iyaadat*, but the in-

attention is not Allah's Pleasure nor to gain *thawaab*. The assembly of people and their prolonged stay cause *takleef* (inconvenience and distress) to both the sick person and to the family. The peace of the sick person is disturbed when people sit around, staring at him/her or indulge in idle talk and even in *gheebat*. Instead of the visit being a source of comfort which assists the curing process, it leads to further deterioration in the condition of the indisposed person. The Hadith therefore prohibit lengthy visits. Thus, it is mentioned

that the best *Iyaadat* is that the visitor remains very briefly and leaves quickly unless it is someone whose continued presence the sick person desires.

When visiting the sick, silently make a dua for his/her health. The dua should not be made with hands raised and with ostentation. A silent dua in the heart suffices. There are also Masnoon Duas to recite when visiting the sick. But of great importance is to remember not to prolong the duration of the *Iyaadat*. A couple of minutes are adequate.

THE WORST OF SERVANTS

"The worst of Allah's servants are those who walk about with gossip; those who separate lovers; those who search for sins in innocent persons." -- (Hadith) These are endemic diseases to which most people are addicted. Gossip and futility are the salient characteris-

tics of conversation. Slandering and endeavouring to wreck the reputation of people have become enthralling and pleasurable hobbies for people whose hearts are bereft of *Khauf-e-Ilaahi* (Divine Fear).

The worst examples of causing a split between lovers is to embitter husband-wife relationship and ruin the accord of two brothers with discord. 'Lovers' in the context of the Hadith has no relevance to illicit lovers who are soiled in immoral haraam relationships.

TWO DROPS

Rasulullah (sallallahu alayhi wasallam) said: "Two drops are most beloved to Allah: A drop of blood which flows in Jihad, and a tear drop in the middle of the night out of the fear (or love) for Allah Ta'ala."

THE EFFECTS OF BRUTALITY

The rising number of suicides of American soldiers in Iraq and Afghanistan, plummeting morale of the troops, stress, near-insanity, etc. are the effects of the torture and brutality which these cowardly invaders commit. Civilians -- men, women and children -- hospitals, homes, schools and farms are mercilessly bombed and reduced to poisonous ashes by the alien marauders. Women and young girls are raped. Homes are invaded and the occupants terrorized. The effects which the invaders are now suffering are forms of mild Divine punishment. The time will yet dawn for the knock-out punishment from the heavens.

Even the British criminal compatriots of the Bush's mercenaries have demanded that the Americans vacate 'their' area of operation. They have made this demand on account of the large-scale American bombing of civilians. The British have called for the departure of the US troops from 'their' area of operation, not on any humanitarian grounds, but because the local civilian population is becoming more vocal in their protests and are displaying their animosity for the aliens more vigorously. They are increasingly joining the Taliban in the struggle to expel the foreign marauders and pirates.

QUR'AANS FLUSHED DOWN TOILET

"*Verily, hatred has gushed from their mouths (for Islam and Muslims). But what their hearts conceal is worse....*"
--- (Qur'aan)

A university student in America was recently arrested and charged with a 'hate crime' for clogging toilets with copies of the Qur'aan Majeed on two occasions. Although the devil was charged with two counts of 'criminal mischief', he was exculpated. He was set free -- not even a fine. Let a Muslim in the United States just speak a word of criticism against Bush. He is sure to be kidnapped and sent off to one of Bush's Black Torture sites to languish for years and be subjected to the horrors of barbaric torture.

In this age Muslims should expect such sacrilege and defilement of our Holy Relics. The time is long overdue for Muslims to examine the defilement

they themselves are inflicting on the Qur'aan and the Ahkaam of the Shariah. In fact, one shaitaani so-called Muslim radio station recently was responsible for the defilement of tens of thousands of Qur'aanic verses. The evil radio station for gratifying its monetary craving, advertised a Qur'aanic aayat in Arabic in a newspaper which the poorer section of the population utilize as toilet paper. The surprise and hurt caused by the kuffaar are not as severe as the hurt which Muslims themselves cause to Islam, to Allah Ta'ala and to His Rasool (sallallahu alayhi wasallam).

On the Day of Qiyaamah, Rasulullah (sallallahu alayhi wasallam) will complain to Allah Ta'ala: "*O my Rabb! These (my) people discarded (defiled and dishonoured) this Qur'aan.*"

MEDICAL AID INSURANCE

(Continued from page 7)

Medical Aid Scheme is a classical insurance deal which is haraam. Thus, Zaid's claim that the basis of the Medical Aid Scheme is 'pure charity' (*Tabarru'*) is pure bunkum (*Jahaalat Mehz*) or compound ignorance which no *jaahil* is prepared to accept. Only riba-drunk capitalists will irrationally and intransigently peddle the *Tabarru'* absurdity.

Commonsense is adequate to understand that the medical benefits awarded by the Medical Aid Scheme at the time of the calamity of sickness are firmly linked to and reliant on the money which the members contribute. If a member terminates his contributions, he loses out and the Scheme will not provide him with one Panado tablet even if perishes due to a sickness calamity. A man should have some sense of rationality and not descend to degrees below the dregs of self-imposed *jahaalat* by claiming that the contributions are *Sadqah* given for *Thawaab* or

gifts given for love, and similarly are the benefits given by the Medical Aid Scheme.

It matters not in the least bit that the Scheme does not have 'profit' for itself as its objective. This falsity presented as an aim of altruism is a deception. These Schemes are manned and handled by men about whom the Qur'aan Majeed states: "*Those who devour riba do not stand except like a man driven to madness by the touch of Shaitaan.*" They invest the money in riba undertakings. Like all insurance companies, they are extremely reluctant to cough up the money when the time comes to pay the huge, exorbitant fees the blood-sucking parasites (the private hospitals) charge for their services.

No one should attach any significance to Zaid's nonsensical essay on Medical Aid. Medical Aid in its present form is haraam. It is haraam insurance. Its fundamental factor of *Hurmat* (prohibition) is *Qimaar* (gambling) which no Math-hab condones.

'SOFT' - DRINKS ARE HARAAM

THE TERM 'soft' - drinks is a misnomer. These so-called 'soft' or 'cool' drinks or 'sodas' are never soft nor cool. They are hard-drinks causing physical corruption and disease to the *Amaanat* of the human body. These drinks whether they contain alcohol or not are haraam.

In the Shariah one of the factors of *Hurmat* (prohibition or rendering haraam) is *dharar* (harm). A substance which is injurious for the body is haraam. Thus, eating sand is haraam notwithstanding its purity. Poison is haraam despite its *tahaarat* (purity). The cause of the *hurmat* is *dharar*. The *Hurmat* of products is not restricted to only haraam ingredients such as alcohol, gelatine and other haraam substances. If a product is harmful, its consumption is haraam.

Non-Muslim medical experts have written much on the harmful effects of the so-called 'soft' drinks. These

drinks due to the chemical composition cause severe health problems. The following report will assist us in understanding why so many people suffer from a variety of serious diseases in this era:

"Sodas -- even diet ones -- may be linked with increased risk factors for heart disease and diabetes, researchers said yesterday in the journal, *Circulation*.

They found adults who drink one or more sodas a day had about a 50 percent higher risk of metabolic syndrome -- a cluster of risk factors such as excessive fat around the waist, low levels of "good" cholesterol, high blood pressure and other symptoms."

(*New York Post* -- 24 JULY 2007)

While these sweet, affectionate and tasty poisons gradually break down the body, Molvis in our time are visiting

“THE MAJLIS’ ADVERTISING IN LEWD MAGAZINES?”

An anti-Majlis detractor has brought to our attention an advertisement which was inserted in a pornographic tabloid paper. The advertisement pertains to the boycott of the Sunday Times. The Boycott is supported by the Mujlisul Ulama of S. A., Jamiatul Ulama of Gauteng and many other Ulama and non-Ulama organizations. The advertisement purports: *“Inserted and Paid For By Jamiatul Ulama Gauteng”*. We thank the brother for drawing our attention to the advert. We also understand his lack of perspective which his comments displayed.

The tabloid is most certainly one of the worst kinds in the sphere of pornography. We are positive that even our worst enemies among the modernists, perhaps not among the Ulama-e-Soo’, in their hearts will not accept that the Jamiatul Ulama Gauteng or the Mujlisul Ulama or any of the Ulama organizations boycotting the Sunday Times would ever grovel under the bottom of the barrel of pornography to advertise in a slut paper a noble en-

deavour in honour and defence of Rasulullah (sallallahu alayhi wasallam) and Islam.

We really need not defend ourselves nor any of the other Ulama organizations on this issue. Every sane Muslims will understand that the insertion of the advert must have been the work of some crank.

Hadhrat Mufti Muhammad Shafi (rahmatullah alayh) describing the gutter level to which politicians stoop, wrote that in Pakistan these unscrupulous people had obtained the picture of a nude man. And superimposed a picture of the head of their political foe. The nude picture was circulated to bring disrepute to the opponent. Such evil misdeeds are to be expected. Intelligent people understand the truth and attach no importance to such propaganda. *(It is probable that this incident was narrated by either Hadhrat Mufti Shafi or Hadhrat Maulana Yusuf Bin-nuri -- rahmatullah alayhima. We cannot recall exactly who it was.)*

ADVERTISING IN NEWSPAPERS

IT IS *WAAJIB* to extend the Boycott of the Sunday Times to some tabloid ‘newspapers’ which are published by *mulhideen* and *munaafiqeen*. The kufr and distortion of the Deen, and the flagrantly anti-Sunnah propagation which some of these so-called ‘Muslim’ tabloid vendors disseminate put them effectively beyond the pale of Islam. The Sunnat practices of Rasulullah (sallallahu alayhi wasallam), and of all the Ambiya, and of the entire Muslim Ummah from the time of Hadhrat Aadam (alayhis salaam), are made targets of ridicule.

Salient and sacred acts such as the beard, headgear, miswaak, hijab, etc. are mocked, derided and refuted. Every practice of Islam which is unpalatable for the western kuffaar masters of the *munaafiqeen* and *mulhideen* is subjected to kufr ridicule and mockery. Our lament is not directed at the *munaafiqeen* who publish these slut tabloids. Such conduct is entirely expected of them. In fact, Allah Ta’ala compels them to exhibit their *nifaaq* and *kufr* so that Muslims are alerted to the presence of enemies from within their fold.

What is indeed lamentable and surprising is the indifference which Muslim business houses display. Merely to please the evil tabloid vendors, they are supported with advertisements. In so doing, the advertisers are actively promoting the kufr and ridicule of Islam which the *munaafiqeen* are propagating via their muck papers. It is

haraam for Muslims to advertise in such papers.

Prospective advertisers should scrutinise the tabloids before supporting them with their advertisements. Advertising in such so-called ‘Muslim’ tabloids which ridicule the Sunnah practices of Rasulullah (sallallahu alayhi wasallam) is infinitely worse than advertising in the Sunday Times.

It is imperative for Muslim advertisers to show some concern for Allah Ta’ala, The Razzaq Who feeds and sustains them via the agency of their businesses. Their obliviousness and indifference display ingratitude for the bounties of Allah Ta’ala. Their profits will not increase by advertising in papers which put up Rasulullah’s Sunnats for ridicule. These mockers are clearly under the influence of shaitaani spells. With their mockery directed to Rasulullah (sallallahu alayhi wasallam), the Ambiya and the Sahaa-bah, they behave exactly as the *Munaafiqeen* did during the age of *Risalat*. Rejecting the excuses and baseless interpretations which the *munaafiqeen* presented in justification of their ridicule, the Qur’aan Majeed says:

“Do not present excuses. Verily, you have committed kufr after your Imaan...”

Muslim advertisers, with their adverts, aid and abet in the vile sins of kufr and ridicule of the Sunnah perpetrated by the *mulhid* tabloid vendors.

NEWSPAPERS - THE MUSJID

The Musjid is described as the ‘House of Allah’. Rasulullah (sallallahu alayhi wasallam) said that the holiest and best places on earth are the Musajjid. The sacred ground of the Musajjid will be incorporated into Jannat. Among the signs of Qiyaamah is flagrant disrespect for the Musjid.

In our times, one such flagrant disrespect is the evil practice of using the Musjid for advertising merchandise, distributing haraam newspapers and pamphlets. The trustees and the Imaams of the Musajjid show no concern and make no effort to put a stop to this evil practice. Newspapers with even pictures of animate objects and advertising haraam products proliferate the foyers and wudhu khaanahs of the Musjid with rare exceptions.

The perpetrators of this sin are allowed to defile the environs of the Musjid with just any type of paper. Trustees and Imaams of the Musajjid

are responsible for ensuring that the sanctity of Allah’s Houses are observed.

It is incumbent on the Musjid’s authorities to ban advertising material and so-called ‘Islamic’ newspapers which are primarily advertising material. The smattering of Islamic articles is an overt deception to promote the papers. Worse than these outwardly Islamic papers are such absolutely vile tabloids which flagrantly promote *ilhaad* (distortion of the Deen) and ridicule of the Sunnah of Rasulullah (sallallahu alayhi wasallam). Satanic pictures of animate objects are flagrantly printed in these haraam tabloids.

The Qur’aan warns: *“Do not aid one another in sin and transgression.”* By allowing the distribution of haraam newspapers and advertising material, the authorities of the Musajjid are aiding in sin and transgression.

READING NEWSPAPERS

EVERY MUSLIM WHO is still conscious of the Deen and the goals of the Akhirah will have no alternative other than to concede that almost every newspaper in the country is pornographic. What then is the Shariah’s reaction to reading such evil, satanic slut papers? The practice of Hakimul Ummah Maulana Ashraf Ali Thaanvi (rahmatullah alayh) will throw some light on this question and offer guidance for us.

During the 1930’s newspapers, even kuffaar ones, were exceptionally conservative and dignified. Even kuffaar governments censored and excised moral filth from the papers. A Muslim paper in the Urdu language used to be delivered to Hadhrat Thaanvi (rahmatullah alayh). It was an Urdu paper devoid of pictures and the filthy gossip and slander stories which adorn the slut papers of this era.

Since there is always a need for the Ulama, especially those to whom the community refers for Deeni guidance and Fatwa, to stay abreast with developments, Hadhrat Thaanvi (rahmatullah alayh) permitted the Urdu paper to be delivered to his *Khaanqah*. However, Hadhrat Thaanvi would not read the paper nor look at it. Hadhrat’s method was to ask one of his mureeds to read out only the headlines of the articles and reports. The mureed would read the headlines and Hakimul Ummat would listen. If any article attracted his attention, he would ask the mureed to read it for him.

After the paper was completed in this manner, Hadhrat Thaanvi would

take it away to prevent others in the Khaanqah from reading it. This was the caution which Hadhrat Thaanvi (rahmatullah alayh) had adopted with regard to newspapers which were completely bereft of the filth, muck, slut and pornography in which almost every newspaper excels today.

Undoubtedly, it is haraam to allow children to read these pornographic papers. Also for adults it is not permissible to relish and derive pleasure from the haraam pictures, and from the gossip and slander stories. In fact, it is not permissible to introduce these papers into the home. A man should feel ashamed of bringing home a paper in whose pages pornographic pictures are splashed. He has a wife, daughters and sons at home. Only a dishonourable husband/father is able to allow his family to daily indulge in zina of the eyes and mind thereby corrupting their spirituality and Imaan. Wives too have become utterly shameless. Like their western kuffaar immoral counterparts, they are able to tolerate their husbands savouring their *nafs* and contaminating their Imaan with the almost nude pictures of immoral women. They should then not become surprised and despondent when the attention of their husbands is diverted from them to the filthy Aids-Carriers they see in the streets.

These immoral papers should never be left lying around the home. The Malaikah of Rahmat most certainly do not grace such houses with their auspicious presence. The home then becomes an abode for the shayaateen.

THE REQUISITES FOR A MOLVI

“The fundamental requisite for becoming a Molvi is worship of the Haqq, not worship of the nafs. The one who pursues Knowledge of the Deen should be bereft of greed (for the world), for such a molvi will alter the laws (of the Shariah) for the sake of gratifying his

avarice.

The authorities of the Madrasah should forthwith expel such students who lack the moral ability of becoming Molvis. Mass production of Molvis is not permissible.” (Hadhrat Maulana Ashraf Ali Thaanvi)

NEWSPAPERS – A FATAL POISON

“I regard newspaper-reading a fatal poison for all people in general, and in particular for students of Deeni Knowledge. I expel from the Madrasah students who indulge in newspaper-reading.” (Hakimul Ummat Hadhrat Maulana Ashraf Ali Thaanvi)

RADIO SHAITAAN! LET US REFRESHEN THE MEMORY OF THE NNB JAMIAT

THE TREACHEROUS Somersault of the NNB Jamiat (known as the Jamiatul Ulama Transvaal once upon a time) has not been forgotten and shall not be forgotten. There is a need to remind the treacherous culprits and the Muslim community of the absolute untrustworthiness of the league of molvis who utilizes and manipulates Islam for their nafsani motives and hidden agendas.

Radio Shaitaan, dubbed 'Radio Islam', the appendage of the NNB Jamiat (No Name Brand Jamiat) by its practical conduct conveys the idea that it no longer believes in Purdah which it once had considered as an integral part of the Shariah. In view of its total justification of having female broadcasters, it will be salubrious to recall the NNB Jamiat's earlier stand of the Haqq. Perhaps this refreshment may generate a bout of nostalgia in them or rock them out from the insanity of *dhalaa*, *fisq* and *fujoor* which adorn their appendage of Shaitaan.

A decade ago, the Jamiatul Ulama Transvaal (now NNB Jamiat) stated in a letter: "It is true that there are no female presenters that host any particular programme on Radio Islam. The reason for this is twofold: (1) This is in accordance with the Islamic law based on the Qur'an and the teachings of the Prophet (peace be on him), as will be fully shown; (2) It is in accordance with the role of woman from the Islamic perspective against intermingling of sexes in preserving the modesty of both men and women."

About the voice of a woman the following is stated in the Qur'aan: "...and do not speak in soft tones, for then, he in whose heart there is a disease will lust." (Surah Ahzaab, aayat 33) Based on the above Qur'aanic aayat, as well as other clear indications of the

Sunnah and the jurists of Islam, it is unanimous that the female voice is also subject to the laws of intermingling of sexes and to be concealed. Shaami which is one of the authoritative books of Islamic Law states: "And her voice is also *satr* (to be concealed), according to the most authentic view."

During the performance of Salaat which forms part of the five daily prayers of all Muslims, men are commanded to recite the holy Qur'an audibly. Women are specifically, expressly prevented from reciting the Qur'an audibly during the performance of Salaat. Moreover, women are not permitted to lead congregational prayers at the mosque. The primary reason for this is that the voice of a female is also subject to the *Satr*.

Preceding each of the five daily prayers, the male counterpart is ordered to recite aloud the *Azaan* (prayer call) at the mosques. Due to the sanctity attached to the female voice, they have specifically not been ordered to recite the *Azaan* aloud, or at all.

During the compulsory prayer of the pilgrimage at Mecca, the male counterpart is ordered to read the *Talbia* (chanting the founding belief of a Muslim) aloud. Women are specifically prevented from doing so, in the Hadith. There are many such examples and it is not within the scope of this paper to elaborate on those, nor to explain the jurisprudential basis for each of these, save to point out what Islamic law prescribes in relation to the intermingling of sexes and the female voice.

In order for Radio Islam to adhere to your proposal, as outlined, namely presenting female hosts on Radio Islam, Radio Islam would of necessity be required to act in contravention of the Code of Conduct..... This is so because Radio Islam would broadcast material

in a manner which is offensive to the religious convictions and feelings of the overwhelming majority of Muslims who follow the Qur'an and the teachings of the Prophet (peace be upon him....

Any suggestion to act contrary to the fundamental tenets of Islam will not be acceptable to Radio Islam. Radio Islam is not apologetic about its Islamic principles and will do everything in its power to uphold and further the interests of the overwhelming majority of the Muslim community."

The Lenasia Times, dated 13 December 1997, in a report captioned: RADIO ISLAM TO DEFY 'WOMEN ON AIR' ORDER, stated: "JAMIATUL ULAMA NOT PREPARED TO BETRAY MUSLIMS" In a cryptic statement, the station said it was bound by Islamic principles and under no circumstances was it prepared to betray Islam and the Muslim community. It will not be compelled to violate Koranic and Islamic hijab laws. "Our position will necessarily mean a sacrifice in upholding the laws of Allah", the station said."

This was the stand of the Jamiatul Ulama Transvaal (now No Name Brand Jamiat) when it still exuded an aroma of Haqq. What has happened to all this holy talk, pledges and promises to uphold the Haqq? Some soul-searching and *Muraqaba-e-Maut* may kindle the Haqq which may still be faintly flickering under an avalanche of *baatil* in the hearts of some of the molvis associating with the NNB Jamiat, and hopefully constraining them to make a stand for the Haqq. Said Rasulallah (sallallahu alayhi wasallam): "Verily, I fear for my Ummah the *Aimmah Mudhilleen* (molvis and imams who will mislead)."

TWO STEPS

RASULULLAH (sallallahu alayhi wasallam) said: "Allah loves much two steps: The step for Fardh Salaat (towards the Musjid), and the step taken for *Iyaadat* and *Ta'ziyat*." (*Iyaadat* is to visit the sick. *Ta'ziyat* is to offer condolence to the bereaved family members.)

Describing the virtue of steps taken to the Musjid, the Hadith states: "Give the glad tidings of a perfect *Noor* (celestial light) on the Day of Qiyaamah, to those who walk much in the darkness (of the night) to the Musjid (for Salaat)." This good news is also for those who ride in their vehicles to the Musjid.

THE MU'MIN IS WONDERFUL!

Rasulullah (sallallahu alayhi wasallam) said: "The state of the Mu'min is truly wonderful. All his affairs are good for him. This (wonderful state) is restricted to only the Mu'min. If prosperity comes his way, he makes *shukr* and praises Allah. This is good for him. If calamity befalls him, he makes *Sabr* and praises Allah. Thus this (too) is good for him."

The Mu'min's life rotates between *Shukr* (gratitude) and *Sabr* (patience). There is no third state. No complaint, no frustration and no dissatisfaction

TWO LOVED GULPS

Rasulullah (sallallahu alayhi wasallam) said: "Allah loves much two gulps: The gulp of anger and the gulp of patience." There is nothing better to swallow than anger. Similarly, swallowing the demands of impatience with *Sabr* is highly pleasing to Allah Ta'ala.

INTER-FAITH KUFR

(Continued from page 1)

the Hereafter. In so doing, this Muslim preacher comes fully within the scope of the Qur'aanic aayat: "What! Do you believe in part of Kitaab and commit *kufr* with a part?" This is the accursed

practice of the Ahl-e-Kitaab which Muslim inter-faith preachers have adopted in our time.

Inter-faith is an extremely subtle and intensely dark shaitaani plot. It is a direct assault on *Tauheed*. It is haraam

to participate in inter-faith joint-propagation. Islam cannot be propagated by elevating *kufr* and *shirk*, and by demoting *Tauheed* to the level of all other *baatil* religions and ideologies.

INNA LILLAHI...

The Qur'aanic verse: *Inna lillaahi wa inna ilayhi raaji-oon*, is usually recited on hearing of someone's death. The meaning of the aayat is: "Verily, we are for Allah, and verily, unto Him shall we return." This signifies that we are Allah's property. He repossesses His property whenever He desires. We, therefore, have no reason and no right to register any complaint or be dissatisfied with the decree of Allah Ta'ala. Sadness/grief is apart from complaint. While grief is natural provided it is held within bounds by *Sabr*, complaint and dissatisfaction are haraam.

The recital of this aayat is not restricted to occasions of *Maut* (death). Rasulallah (sallallahu alayhi wasallam) exhorted us to recite this aayat even if a shoelace breaks. Every *ni'mat*, big or small, is a bounty of Allah Ta'ala for which we have no entitlement. This instruction of our Nabi (sallallahu alayhi wasallam) conveys to us that we are dependent on Allah Ta'ala for every need of our sojourn here on earth. He is our sustainer. There is no other sustainer who provides requisites which are of insignificant monetary value to us.

The Hadith instructs us to recite this aayat every time a past event of grief is recalled, and the same quantity of *thawaab* obtained at the time of the actual event will be received. The actual occasion of *Sabr* is the time when the grief befalls us. The *thawaab* on this occasion is immense. This same amount of reward will be obtained whenever the past tragedy comes to mind provided this aayat is recited.

The Ahaadith are replete with simple and easy prescriptions to gain maximum *thawaab*. It is our obligation to derive the maximum benefit by implementing the advices and admonition of Rasulallah (sallallahu alayhi wasallam) in effortless acts.

DUA OF TWO ANGELS

HADHRAT ABU HURAIRAH (radhiyallahu anhu) narrated that Rasulallah (sallallahu alayhi wasallam) said that in the heavens are two Angels appointed to make two specific duas. The one perpetually supplicates: "O Allah! Reward those who spend (wealth in the Path of Allah)." The other Angel supplicates: "O Allah! Destroy the wealth of the miser." *Sadqah* does not deplete wealth. Shaitaan whispers the fear of depletion of wealth into the heart of man, and he withholds spending in Allah's Path when it has become incumbent on him to spend. In consequence, his wealth is denuded of *barakat*. Such episodes develop which deplete his wealth in ruinous and unproductive avenues.

"..And, He (Allah) transformed some from among them (the cursed people) into apes, swines and worshippers of devils. Indeed they are the worst and the most astray from the Path of Rectitude." (Qur'aan)

While millions of Muslims are languishing in abject squalor, poverty, ignorance and even starvation, we find human devils in this Ummah squandering tens of billions of rands in their programmes of zina, prostitution, gambling, liquor and a variety of other practices of immorality.

One of the severe forms of worldly punishment which Allah Ta'ala inflicts on perverted transgressors is transformation into apes and pigs. There are two categories of such transformation: Physical and figurative. The figurative transformation overtakes innumerable people in every age. Their hearts and

brains are transformed figuratively into apes and pigs. Thus they exhibit all the despicable attributes of these two specimens of animals.

It appears that the affluent people of Dubai have already suffered the fate of their brains and hearts having been divinely transformed into 'apes and pigs'.

During bygone ages, people and communities according to the Qur'aan

"APES AND SWINES"

- Qur'aan -

were physically transformed into apes and pigs. They were later annihilated by Allah Ta'ala. The Ahaadith of Rasulullah (sallallahu alayhi wasallam) mention that in close proximity to Qiyaamah the physical dimension of the *Athaab* of transformation and disfiguration will again be introduced. People will be physically disfigured and transformed into apes and pigs.

At the doorstep of Dubai, there prevails appalling suffering in Sudan and elsewhere. Famine and starvation have reduced tens of thousands of adults and children to walking skeletons. Some time ago, a photographer, Kevin Carter, took a prize-winning picture in famine-stricken Sudan. A 4 year old emaciated child – literally skin and bones – was sprawled on the rocky ground with his

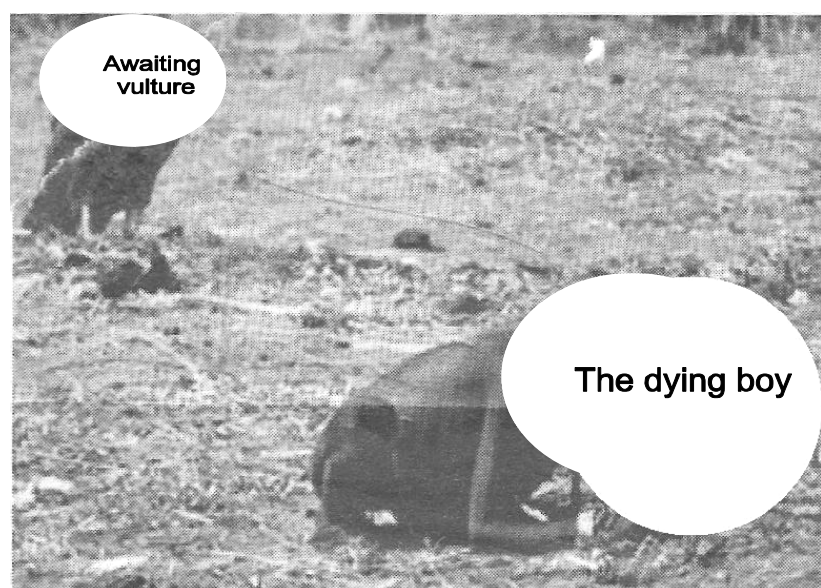
ing was at worm's space.

While the picture shocked the world, no one knows what happened to the child, and none of the oil-rich human 'apes and swines' stepped forward in even gestures of aid. Obviously the child became a meal for the vulture while the shayaateen in Dubai squander tens of billions of rands in brothels and casinos.

The photographer, after taking his picture, quickly departed. He won the 'Pulitzer Prize' for his 'beautiful' picture. But the grotesque and shocking scene was not effaced from his memory. After suffering depression for three months, he committed suicide.

The imperviousness of the human devils in Dubai and in other Muslim countries swimming and drowning in wealth, testifies conspicuously to the fact that their hearts and brains have already been disfigured and transformed into 'apes and swines'. May Allah Ta'ala save us from His Wrath.

THIS PICTURE SUPPOSEDLY 'SHOCKED' THE WORLD



The starving boy in his death throes. Nearby stands a vulture stalking him and waiting for the boy to die.

'LISTEN! O YE ULAMA-E-SOO'!

NASEEHAT FOR US

Hadhrat Bish Al-Haafi (rahmatullah alayh) admonishing the Ulama, said:

"The Ulama used to be characterized with three lofty attributes – a true tongue, halaal and wholesome food and profound zuhd (renunciation/abstinence/purified from worldly love). But today, I do not see in any (of the Ulama) even one of these attributes. How is it possible for these (Ulama-e-Soo') to claim Ilm (Knowledge of the Deen for themselves) while they plunge into the world with mutual envy (being envious of one another), and while they revile and slander their contemporaries by the rulers solely because they fear that these rulers will incline to other Ulama besides them with their haraam (wealth) and worldly possessions. Woe unto you, O Ulama-e-Soo! You are supposed to be the Heirs of the Ambiya. You have inherited the Knowledge (of Nubuwwat), but you have deviated from amal (practising in accord-

ance with this Knowledge).

You have made your Knowledge a profession by means of which you earn your living. Do you not fear that you will be among the first to roast in the Fire?"

COMMENT: According to the Hadith, the worst among people are those who earn their living with the Knowledge of the Deen. Salaries paid to Deeni Ustaaadhs, Muftis, Qaadhis and all personnel who have devoted their time to the service of the Deen are excluded from this stricture and warning. The condemnation here is applicable to the ulama-e-soo' who have made the Deen and their knowledge a subterfuge, a screen and a mask of deception to siphon money from the public. This category of Ulama-e-Soo' includes the newspaper vendors whose motive is nothing but money. They utilize a smattering of Deeni material to beguile the public and to trick them into believing that they are rendering Deeni service. Also included in this category of vile ulama are those who gratify their immoral bestial dictates by organizing so-called charity dinners where lewd men and women assemble for merrymaking. The radio malvis, the inter-faith malvis, the malvis who run to governmental authorities (CCMA) to suck haraam money from Mus-

AFGHANISTAN THE CULT OF BRUTALITY OF THE ENEMY FORCES

The following report provides a vivid picture of the brutality which constitutes an integral attribute of kuffaar disposition. The Guardian of 23 August, 2007 reports:

"British soldiers in Afghanistan are being supplied with a new 'super weapon' to attack Taliban fighters more effectively, defence officials said yesterday. The 'enhanced blast' weapon is based on thermobaric (more appropriately thermobarbaric – *The Majlis*) technology used in the powerful bombs dropped by the Russians to obliterate Grozny, the Chechen capital, and in US 'bunker busters'.

So-called thermobaric weapons have been used by the US against suspected al-Qaida and Taliban underground bases. Combined heat and pressure kill people over a wide area by

sucking the air out of lungs and destroying internal organs."

But for all their brutality, savagery and torture, the enemy forces are unable to gain any victory. While they plot and scheme, Allah Ta'ala thwarts their Satanism. Despite the extremely heavy odds in all spheres against the Muslim fighters, the latter are inflicting severe losses and making determined incursions against the enemy forces.

The struggles in Afghanistan, Iraq, Chechnya, Somalia and Palestine are ongoing. The least the Ummah can offer the Brothers fighting in the Path of Allah Ta'ala is to supplicate constantly for Allah's *Nusrat* (Aid). Only Allah Azza Wa Jal will decide the final outcome of the conflagrations raging in the Muslim world.

jid and Madrasah committees, sheikhs who conduct supposedly moral reformation (tazkiyatun nafs) classes in lieu of fees, the 'halaal' certificate vendors, those who devour riba ('royalties') from non-Muslim meat-houses for certifying their haraam products to enable exporting to Muslim countries, and others of this type of breed of miscreant 'learned' men.

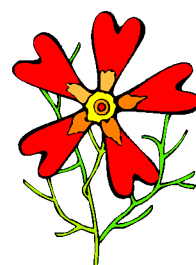
Hadhrat Aamir Bin Shurahbeel As-Sha'bi (rahmatullah alayh) said:

"At one time we found that Ilm was acquired only by men of intelligence and abstinence (free of worldly love). But today Ilm is acquired by those who lack intelligence and abstinence.' Once someone addressed him: 'O Faqeeh!' He responded: 'I am not a Faqeeh nor an Aalim. Verily, we merely listen to Hadith and narrate it to you as we have heard it. A Faqeeh is he who flees from the prohibitions of Allah Azza Wa Jal, and an Aalim is He who fears Allah regarding the Unseen (transcendental revealed truths)."

Al-Aarif Billah Ibn Ubaad (rahmatullah alayh) said:

"Verily, most of those who search for Knowledge are deceits and proudful because when they pursue, for example, Fiqh which is the Knowledge closest to the goal (of Allah's Pleasure) without prior correction of their intentions and motives by means of Tasawwuf (Moral Reformation), then with such Knowledge they follow their vain desires in obedience to their personal opinions. This method (of pursuing Knowledge) is play and amusement (i.e. a mockery). (About such persons, the Qur'aan says): *"And leave those who take their Deen for play and amusement while this worldly life has deceived them."*

Verily, he in whom there is a grain of kibr (pride) and hubb-e-jah (love for fame), and the desire for leadership, is not among those who should be approached (for guidance). He is among the friends of Shaitaan, the chief of dhalaal (deviation), hence he is totally blind and deviated.



Questions and Answers

THE MAJLIS Q & A
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(Continued from page 5)

A. She may get married. The iddat expires four months and ten days from the date of the husband's demise. The woman's transgressions and sin of not observing the rules of Iddat do not affect the validity of the Iddat. Once four months and ten days have passed, she is free to get married.

Q. If someone has sufficient money to go for Hajj, but he spends the money on other needs, will Hajj remain Fardh on him?

A. If he has the money, sufficient for Hajj, during the months of Hajj, then it is not permissible to use the money for anything else. Hajj is Fardh on him and it is Waajib that he goes for Hajj immediately. If he does not go, and uses the money for other purposes, he is guilty of sinning. Hajj will remain Fardh on him. However, if he acquires the money before the time of Hajj and then spends it before the Hajj time begins, then Hajj is not Fardh on him. But, if he intentionally spends the money as a stratagem to avoid Hajj becoming Fardh on him, then he commits a grave sin. Nevertheless, Hajj will not be Fardh on him.

Q. When going for Fardh Hajj, should one go first to Madinah for ziyaarat or make Hajj first?

A. Although it is permissible to go first to Madinah, it is preferable to

perform the Fardh Hajj first.

Q. Is it permissible for a woman to go for Hajj in the company of her adopted son whom she had reared since childhood?

A. An adopted 'son' is not a mahram for his foster 'mother'. Purdah is Waajib between them. It is not permissible for her to travel with her



A time will dawn when people will not be concerned with halaal and haraam. The only concern will be to get money regardless of the manner in which it is acquired. -- (Hadith)



adopted 'son'.

Q. The Ulama have issued licences and halaal certificates for the shariah-compliant schemes of banks – Islamic banks and also non-Muslim banks. Is this not a licence for uninhibited dealing with riba institutions?

A. Undoubtedly, it is a licence for this evil. Compliance with the technicalities to produce 'shariah-compliant' products for which 'halaal certificates' and licences are obtained, does not consider the riba-base of these banks. Qualitively, morally and spiritually, there is no difference between conventional riba deals and uncon-

ventional 'shariah-compliant' riba deals of the banks, be these banks so-called 'Islamic'. In fact, the evil in the non-Muslim riba banks is of a lesser degree than the evil of the so-called 'Islamic' banks which have brutally manipulated the Shariah to market their riba wares. If one is constrained by circumstances to open a banking account, the lesser of the evils is to conduct an account in a non-Muslim bank. The Muslim account-holder will at least understand that he has to expunge the interest. On the other hand, the interest acquired from an 'Islamic' bank is regarded and devoured as 'profit' when in fact it is not profit.

Q. Is it permissible for a person observing the last ten days I'tikaaf of Ramadhaan to go out of the Musjid for passing wind? Will his I'tikaaf remain valid?

A. It is permissible. His I'tikaaf remains valid.

Q. Is it permissible for a Mu'takif (one who observes the Ramadhaan I'tikaaf during the last ten days) to stand in conversation with someone when he happens to be outside for going to the toilet?

A. It is not permissible for him to stand and converse. He may converse whilst walking to the toilet. If he stands in conversation, his I'tikaaf will be nullified.

Q. Is it permissible for a Mu'takif

to take a non-Waajib ghusl?

A. It is not permissible.

Q. If the Muath-thin or anyone else is not present to give the Athaan, will it be permissible for the Mu'takif to go out of the Musjid to give Athaan?

A. He should not go out of the Musjid to give the Athaan. He should recite the Athaan from inside the Musjid.

Q. After partaking of Sehri food, is it permissible for the Mu'takif to go to the Wudhu Khaanah to rinse his mouth?

A. It is permissible.

Q. A woman claims that her father-in-law lustfully fondled and kissed her. But the man denies that he did so with lust. However, the husband is aware of his father's ways of moral turpitude, and he believes that his wife spoke the truth. What is the ruling?

A. Since the husband believes his wife, the Nikah has terminated. They have to separate. The woman is haraam for him.

Q. Is it permissible to make qur'baani of a domesticated spring-buck or any other wild buck which has been domesticated and tamed from its birth?

A. Qur'baani of wild buck is not valid even if domesticated.

Contraceptive used to treat acne leaves girl blind and depressed

Christina Gallagher

A Roodepoort teenager has lost her sight after taking an oral contraceptive used to treat acne.

Risma du Toit (17) took Ginette (the generic version of Diane-35) for five months hoping her acne would disappear.

At the beginning of this month, her mother, Elma Barnard, took Risma to a beauty specialist, who said her skin was getting worse. Risma also complained of sore eyes. "I phoned the doctor and asked him why it was getting worse. He told me we needed to come in," said Barnard.

Risma's doctor prescribed two antibiotics: cycli-mycin and the generic version of doxycycline — both used to fight infections.

Three days later, Risma's condition hadn't improved, and her eyesight has deteriorated. The doctor prescribed eye drops.

A week later she was blind.

Reports from Canada and the UK found that the key ingredients in Di-

ane-35 - cyproterone acetate and ethinyl oestradiol — carried an up to four times higher risk of users getting blood clots in comparison to other oral contraceptives.

In 1996, the Canadian Health Department found the drug had "carcinogenic effects", and pre-clinical studies found it caused liver damage. It was also found that the drug could cause blood clots, which impaired vision.

"We consider that the risks outweigh the benefits of Diane-35 for the treatment of acne," the department said. The drug is now sold with a health warning telling users it has an "elevated risk of blood clots" in comparison to other oral contraceptives. It is now prescribed only for severe acne cases.

But Risma said her acne was never severe. "I just had small red bumps on my cheeks and chin."

In 2003 the Canadian Broadcast Corporation aired a documentary

about women using the drug for both birth control and skin problems. It uncovered cases of women taking Diane-35 who had died because of clots.

Dr Jürgen Beckmann, who is responsible for drug safety in Germany, said users had only a 60 in 100 000 chance of contracting blood clots. But he warned: "I would place Diane-35 at the most risky end of the range of combined oral contraceptives."

Barnard said she wasn't informed by the doctor of the consequences of taking Ginette. "I never knew there were so many side-effects. I should have had a choice [of medicines] but I wasn't given one. I was told this was my option under my medical aid," she said.

Barnard said her daughter was depressed and was staying at home. She said Risma was missing her mock exams and she was worried her daughter wouldn't write her matric finals.

(The Sunday Independent)

CALAMITIES

"Allah afflicts a man with calamities when He wishes goodness for him." (Hadith)

In another Hadith, Rasulullah (sallallahu alayhi wasallam) said that when Allah Ta'ala desires goodness for a person, He punishes him here on earth for his

sins. He thus meets Allah Ta'ala in Qiyaamah purified of all sins. Once when a man expressed his love for Rasulullah (sallallahu alayhi wasallam), Nabi-e-Kareem said: "Be prepared for calamities. By Allah! Calamities descend like water from a mountain on those who love me."

SHABAAN 1428
SEPTEMBER 2007

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"Leadership is the gateway of misery (and hardship) except for him on whom Allah has Mercy." (Hadith)

AMERICA'S WAR AGAINST ISLAM

"For every nation there is an appointed term. When its appointed term arrives, they shall not be able to delay or advance it." (Aayat 49, Yunus)

ALLAH TA'ALA says in the Qur'aan Shareef: *"And, not a leaf falls (from a tree), but He is aware thereof."* Every atom moves with the knowledge and direct intervention of Allah Ta'ala. Empires rise and fall by His command. Allah Azza Wa Jal bestows political domination and sovereignty to whomever He wills. Every nation, every empire runs its predetermined course until it reaches its point of expiry. But, those who worship wealth and political power are unable to derive any lesson from history. No empire ever endured forever. Empires rise and crash to defeat. Proud and 'mighty' kings fall in disgrace and many languished in the torture chambers they created for others.

America's 'war on terror' is its war against Islam which it is pursuing in its mad craving to grab the wealth and resources of the Muslim Ummah. The U.S.A. has concluded that the oil wealth and other natural resources of the Muslim world are its life-sustaining blood. Without this wealth its industries will grind to a halt. The U.S.A. is bankrupt, not only morally and spiritually, but financially as well. The bogey of 'terrorism' had to

be manufactured to justify its aggression and exploitation in the lands of Islam.

The conspirators who have ignited the conflagrations in Iraq, Afghanistan, Somalia and elsewhere least expected the situation in these territories to spin out of their control and reach the current proportion of anarchy in which the U.S.A. and its allies are mired.

HISTORY

Allah Ta'ala operates in wonderful ways unfathomable to our finite minds with their limited comprehension of even the material and tangible realities in which man proclaims his expertise and experience. Totally ignoring history, Bush and his co-conspirators intransigently believe that the U.S. plastic empire will endure forever. They believe that history has made an exception for the U.S.A. rickety empire. Bush has failed to heed the lesson of the Soviet Union.

Presently, in Afghanistan, the U.S. has entered the demising phase of the Soviet occupation of that country. The Soviet Union had invaded Afghanistan. It had set up a puppet government and had created an Afghan army. In the end, it had to flee like a dog with its tail between its legs. The U.S.A. with its evil coalition has likewise invaded Afghanistan. It has set

up it puppet Kerzai government, and it too has created an Afghan army. The whole miserable alliance of savages, conspirators and aggressors finds itself now bogged down in a hell-hole, being mauled left, right and centre.

NEGOTIATIONS

It comes as no surprise that Kerzai has repeatedly called for negotiations with the Taliban to solve the blazing imbroglio. Kerzai is his master's voice. It is America who is calling for negotiations — such negotiations which will allow it to remain to execute its global conspiratorial agenda. The Taliban have rejected the U.S. — Kerzai 'peace' overtures, stipulating the withdrawal of the aggressors as a precondition for meaningful talks.

On the one hand, the U.S. plastic superpower believes that history has excluded it from the rule of termination of empires, and on the other hand, Muslims are lamenting the seemingly enduring aggression which the U.S. and its allies are perpetrating with impunity. The Qur'aan says: *"Hark! The help of Allah is near."* Allah Ta'ala knows what is good for His servants. His help will arrive at its appointed time, that is, the final nail to end the plastic superpowers. Allah's aid is already with the Muslim fighters who are mauling the plastic superpower.

THE SUNDAY TIMES BOYCOTT CONTINUES

Muslims are reminded that the BOYCOTT of the SUNDAY TIMES newspaper was initiated as a token of love for Rasulullah (sallallahu alayhi wasallam) and honour for Islam. The obduracy of the Sunday Times in its policy of publishing views and opinions which vilify Rasulullah (sallallahu alayhi wasallam) and Islam constrains Muslims to continue with the BOYCOTT.

It is totally unexpected of even the most irreligious Muslim to support a paper like the Sunday Times which has a policy of publishing blasphemous material which denigrates our Nabi (sallallahu alayhi wasallam) and our Deen, in the name of the insane creature called 'freedom of speech'. Only a Munaafiq can be so spiritually impervious to support a paper which has published the vilest epithets of insult directed to Nabi-e-Kareem (sallallahu alayhi wasallam).

Muslims are urged to sustain the BOYCOTT. Do not buy the Sunday Times! Do not sell the Sunday Times! Do not advertise in the Sunday Times! Only MUNAAFIQEN breach this Boycott of sacred Love.

(Continued on page 12)

THE NO NAME BRAND JAMIAT IN ANOTHER MOULTING TRICK

The crave for name and fame (*Hubb-e-Jah*) has made fools of the NNB Jamiat clique which has now dubbed itself 'Jamiatul Ulama of South Africa'. From Jamiatul Ulama Transvaal it degenerated to Jamiatul Ulama Gauteng only to undergo another moulting process which transformed the 'Transvaal' appellation into the 'Gauteng' plumage. In a further chameleon-like act, the process of nomenclature metamorphosis of this rudderless Jamiat shed its Gauteng feathers. Denuding itself of its Gauteng title, it called itself 'Jamiatul Ulama'.

Although this has been a comical transfor-

THE NNB JAMIAT ITS NOMENCLATURE METAMORPHOSIS

mation, there was and is a sinister motive for the crave of a better and a higher-sounding appellation. After the Jamiat operating from Fordsburg discarded its Gauteng colour, another Ulama body with the name Jamiatul Ulama Gauteng emerged on the scene. The emergence of the Jamiatul Ulama Gauteng sent shock waves down the spines of the clique. It believed that the carpet was pulled

out from under its feet. Then came the decision to appropriate an appellation to overshadow not only the Jamiatul Ulama Gauteng, but the Jamiatul Ulama bodies of the other provinces as well.

Explaining its puerile and laughable rationale for

appropriating the 'South Africa' tag, the 'No Name Brand Jamiat states in its pamphlet:

"The Shura of Jamiatul Ulama has therefore found it necessary to review this appellation (i.e. the denuded name, Jamiatul Ulama) in order to create a clear distinction between the two organisations (i.e. Jamiatul Ulama Gauteng and the NNB Jamiat). The Jamiatul Ulama will henceforth be called Jamiatul Ulama South Africa."

In this brazenly dishonest reason offered to justify their inordinate craving for *jah* (fame/aggrandizement), these mis-

(Continued on page 9)

EVIL ULAMA

"The Aalim who frequents the doors of rulers is evil. Their doors are places of fitnah." (Hadrath Huzaifah Bin Yamaan)
 "We were taught the lesson of abstaining from visiting kings in the same way as we were taught to recite the Surahs of the Qur'aan." (Hadrath Fudhail Bin Iyaadh)
 "When you see an Aalim associating with the rulers, then know that he is a thief." (Hadrath Saeed Bin Musayyib)

ASSOCIATING WITH RULERS

Hadrath Maimoon Mahraan (rahmatullah alayh) offers the following naseehat for those men of learning who mingle with the rulers in the quest of gratification of their crave for recognition and leadership:

"The company of the ruler is extremely dangerous. If you obey him, you will plunge your Deen into danger, and if you disobey him, you will expose yourself to danger. Safety lies in neither you being acquainted with the ruler nor he be acquainted with you." In other words, stay far from the rulers. Some members of the NNB Jamiat need to ruminate on this sombre and sagacious advice of a great Man of Islam.

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

Q. According to The Majlis it is not permissible to feed even dogs with haraam food. A Mufti says that there is no such law. He says that animals are not 'mukallaf' and may be given haraam meat, etc.

A. Perhaps the one who spoke such drivel was one of the radio 'muftis' who is unable to distinguish between right and left, darkness and light. Only a *jaahil* would make such a comment. An Aalim, if he is unaware of a mas'alah, will research the kutub or ask other Ulama to ascertain the truth. He will not display the type of stark, compound ignorance as this so-called 'mufti' had exhibited. The prohibition of feeding animals with haraam meat/food is not a product of our opinion. It is a ruling of the Shariah which could be found in many authoritative kutub of the Shariah. However, the kutub of the Shariah are beyond the comprehension of the radio 'mufti' who made the silly comments.

"Do not make your homes graveyards. Verily, Shaitaan flees from a house wherein Surah Baqarah is recited." Hadith. When the Qur'aan is not recited in a home, it becomes desolate like a graveyard.

Q. A Mufti says that all types of insurance besides life insurance is permissible. Please comment on his fatwa.

A. The fact that the Mufti has differentiated between life insurance and other forms of insurance, testifies to him not having understood the factors of prohibition. If he had understood why exactly insurance is haraam, he would not have made a distinction. All forms of insurance are identical with life insurance. There is no difference. Payment by the insurance company in all forms of insurance, including life, hinges on a future calamity such as fire, theft, sickness, death, etc., rendering it (insurance) haraam since this comes within the scope of *Qimaar* (gambling) in terms of the Shariah. If life insurance is permissible, then all forms of insurance will likewise be permissible. Insurance is haraam on the basis of the factors of prohibition which are *Riba* and *Qimaar*. The Mufti Saheb has grievously erred in his fatwa.

Q. Biscuits, sweets and chocolates imported from Malaysia, Dubai, and other places contain gelatine and ethanol. The list of ingredients states 'halaal beef gelatine'. Are these products halaal?

A. In Malaysia, recently, baked beans with pork were marketed as halaal. There is no guarantee whatsoever that the gelatine has been acquired from *Mathbooh* (Islamically slaughtered) animals. In fact, there is greater reason to believe the contrary. In South Africa all the animal gelatine is haraam notwithstanding the 'halaal' certification which miscreant 'halaal' bodies have doled out to the manufacturers. All commercial products containing

animal gelatine and alcohol are haraam.

Q. Our Muath-thin of six years went to visit his parents. In his absence the trustees entered his house and removed all his belongings which they piled up in a room. The Muath-thin has come back and is still employed by the Masjid but he and his family have not been given the house. He was very grieved when he saw all his personal and intimate belongings dumped in one room and the house repossessed. The trustees have not given any reason for not returning the house to the Muath-thin who has been put to great distress and hardship. Was this action of the trustees Islamically correct, especially seeing that the Muath-thin is still doing his duties after having been in this service for six years?

A. We cannot comment on why the trustees are not returning the house to the Muath-thin since we are not aware of their reasons. However, they had handled the issue callously and with much insensitivity. We are sure that the trustees would not like that in their absence their homes be possessed by others or by the landlord. They will feel extremely hurt if they came from a journey to discover all their belongings dumped in a heap in some garage or back room. If it was their intention to repossess the house, they should have acquitted themselves humanely and brotherly in the way Islam requires them to do, and that way is you should not do to others what you do not want to be done to yourself. Rasulullah (sallallahu alayhi wasallam) exhorted us to love for brother Muslims whatever we love for ourselves. Just as the trustees have wives and children, so too does the Muath-thin have. How would the trustees feel if they had to be expelled so callously from their homes with their wives, children and belongings? Undoubtedly, their action was unjust and cruel. If they had a valid reason, they should have broached the subject with the Muath-thin before he went on leave. They had no right to enter his house without his consent in his absence and uplift his goods and dump it in a heap. They behaved with cowardice, waiting for the poor man to depart. Then, they perpetrated their injustice. To make amends for their injustice and oppression they should tidy up the house and return it to the Muath-thin, and adequately compensate him for any goods which they might have damaged. The silent dua stemming from grateful hearts is a wonderful treasure. On the other hand, the curse arising from grieving hearts reach the Arsh of Allah Azza Wa Jal instantaneously. May Allah Ta'ala grant them good *hidaayat*.

"...Make the thikr of Allah in abundance so that you attain victory." (Qur'aan)

Q. A piece of land was donated for the purpose of a Masjid. The *Waaqif* (donor) at the time of handing over the ground to the one whom he appointed the *Mutawalli* (Trustee), stated that "This ground is henceforth a Masjid." The foundations were cast thereafter. However, the structure has not been erected yet. Is this ground already a Masjid in terms of the Shariah? How should we treat this vacant ground with the foundations already cast? Occasionally some persons perform Salaat on the ground.

A. Since the *Waaqif* had declared the land a *Musjid*, it is a *Musjid* and will remain so until *Qiyaamah*. All the rights and respects of a *Musjid* have to be incumbently accorded to this piece of ground regardless of the structure not having been erected as yet. The *Musjid* is in fact the ground. If the Trustee or the community is unable to erect the building, they should at least erect a fence around the ground to prevent defilement of the sacred land.

Q. Is it permissible for those who are collecting funds to set up a *Musjid* to dismiss the *mutawallis* whom the Donor of the *Musjid* land had appointed? The reason for the dismissal is the desire of the collectors and supervisors of the building project to be the trustees.

A. The 'dismissal' is *baatil* - null and void in the Shariah. The official and lawful trustees of the *Musjid* will remain the *Mutawallis* whom the Donor (*Waaqif*) of the land had appointed. Those who are supervising the construction have no right of trusteeship. If their intention in attending to the affairs of the *Musjid* is to gain *thawaab* and Allah's Pleasure, such rewards shall be acquired and seen in the *Aakhirah*. Special palaces will be awarded for them in *Jannat*, *Insha'Allah*. If their motives are corrupt, namely, the acquisition of name and some cheap fame to gratify their bloated nafs (ego), then their recompense will be the Fire of *Jahannum*. If this is their intention, they should do themselves a colossal favour by abandoning the supervision of the *Musjid* thereby saving their skins from roasting in the Fire of *Jahannum*. May Allah Ta'ala save us from this calamity.

Q. A widow does not have sufficient income for her needs. She, however, has gold jewellery in excess of *Nisaab*. Is it permissible to give her *Zakaat*?

A. It is not permissible. She will have to sell some of her jewellery to sustain herself. When the gold is less than *Nisaab*, then *Zakaat* may be given to her. The *Nisaab* of gold is 100. 3 grams.

Q. Is it permissible to use *Zakaat* for granting bursaries for secular education?

A. It is not permissible.

Q. Is wudhu of a woman valid if her nails are covered with nail polish?

A. Neither her Wudhu nor Ghushl is valid. Such a person is truly in a miserable state. No Ghushl, no Wudhu and no Salaat!

Q. After childbirth there was no bleeding. Is ghushl still Waajib on such a woman?

A. Yes, ghushl is still Waajib on her.

Q. A male committed masturbation in the daytime during *Ramadhan* and gratified his lust. What is the state of this person and his fasting?

A. According to the Hadith he is *maloon* (cursed by Allah Ta'ala). He has to make *taubah*. His fast broke. *Qadha* has to be kept. But *Kaffarah* (the 60 day penalty) is not Waajib.

Q. In a *Musjid* the *musallis* are *Hanafis* and *Shaafigs*. The trustees have decided that during *Ramadhan* the *Witr* Salaat be led on some nights by a *Hanafi* and on some nights by a *Shaafigi*. They believe that this is for the sake of unity. What is the Shariah's view?

A. There is no unity in *baatil*. The basis of unity is truth not falsehood. The trustees are ignorant of the Shariah, hence they adopted this stupid move. The *Witr* of *Hanafis* behind a *Shaafigi* Imaam is not valid. According to the *Shaafigi* Math-hab, *Witr* is *Sunnat* while according to the *Hanafi* Math-hab it is *Waajib*. This major difference in *niyyat* renders the *Witr* of the *Hanafi* behind the *Shaafigi* invalid. Secondly, *Shaafigi*'s perform one *raka't* separately, and this is not valid for *Hanafis*. Also, the *Shaafigi*'s *Witr* behind a *Hanafi* Imaam is not permissible because in *Witr*, *Hanafis* have two *Tashahhuds* - in the second and third *raka't* - whereas *Shaafigs* may not have two *Tashahhuds* if they perform three *raka'ts* *Witr* with one *Salaam*. There will be only one *Qa'dah* in the third *raka't*. Both groups should perform *Witr* separately. The trustees, due to their ignorance, are making a mockery of the Deen.

Q. When the *Hanafi* Imaam makes *Sajdah* at an aayat which is not *Sajdah-Tilaawat* for *Shaafigs*, what should they do?

A. When the *Hanafis* make the *Sajdah*, the *Shaafigs* should remain standing until the Imaam continues with the *Salaat* after completing the *Sajdah*. They should not join in the *Sajdah*.

Q. If by error another *Dua* was recited in place of *Dua Qunoot* in *Witr*, should *Sajdah Sahw* be made?

A. *Sajdah Sahw* should not be made for this error. The *Salaat* is proper.

Q. Should the two *raka'ts* *Nafl* after *Witr* be performed standing or sitting?

A. These two *raka'ts* should be performed standing. Performing them in the sitting position without valid reason, reduces the reward by 50%.

Q. A public swimming pool has separate days for men and women. Is it permissible for females to swim in such a pool which is enclosed?

A. When it is not permissible for females who are fully dressed from head to feet in flowing wide garments to attend the enclosed *Musjid* - the holiest of places - for even the *Fardh* *Salaat*, how could it ever be permissible for Muslim women to attend such a haraam pool to undress and swim? If

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

one's spiritual faculties have not been deranged by western immorality, one's heart is sufficient for seeking a fatwa on this simple issue of prohibition, for Rasulullah (sallallahu alayhi wasallam) instructed: "Seek a fatwa from your heart." A healthy Imaan will issue a convincing fatwa. Simple matters of this nature do not require a Mufti's fatwa. Every Mu'min should be able to differentiate between Islamic morality and western immorality.



QIYAAMAH

Rasulullah (sallallahu alayhi wasallam) said: "I take oath by The Being Who has sent me with the Truth (of Islam)! The world will come to an end only after (the calamities) of earthquakes, showers of stones (from the heaven) and disfigurement (of the faces of people) have taken place. The Sahaabah asked: 'O Rasulullah! When will this happen?' Rasulullah (sallallahu alayhi wasallam) said: "When you see women seated in the saddle (in the driving seat - riding horses and driving cars); when singing girls are in profusion; when false testimony becomes the norm; when homosexuality (and lesbianism) become rampant."



Q. When Ramadhan began I was at the 8th Juz of the Qur'aan Shareef. Should I begin from the first Juz or continue from the 9th?

A. Both ways are permissible. You could start from the 1st Juz, and after Ramadhan complete the Tilaawat from the 9th Juz where you had stopped.

Q. Some people continue eating until the Athaan of Fajr. When they hear the Muath-thin, they stop eating. What is the state of their fasts?

A. Their fasting is not valid. They have to make qadha of such fasts. The Athaan is given after Subh Saadiq which is the time for Fajr Salaat. However, in some places two Athaans are given by followers of other Math-habs. One Athaan is before Subh Saadiq. If this is the case, the fast will be valid.

Q. A woman's hair has grown well below the waist. Is it permissible for her to shorten it a bit?

A. Cutting hair for a female is haraam. No matter how long her hair has grown, it is haraam to cut it. Her long hair is a *ni'mat* which Allah Ta'ala has bestowed to her. She should not behave like the ungrateful kuffaar women who have an abhorrence for long hair.

Q. If the English translation of a Sajdah aayat is read, does Sajdah become incumbent?

A. Sajdah is made only if the Arabic

ayat is recited, not a translation.

Q. In the first Qa'dah of four rak'ats Nafil Salaat, Durood Shareef was recited. Is Sajdah Sahw necessary?

A. Sajdah Sahw is not necessary. Only if this happens in Fardh, Witr and Sunnatul Muakkadah Salaat, will Sajdah Sahw be Waajib.

Q. If circumstances on a plane do not allow one to stand, face the Qiblah and perform Salaat, what should be done?

A. If one is unable to perform Salaat standing and facing the Qiblah in a plane, then perform Salaat while sitting in one's seat, facing whatever direction one is able to. Then perform the Salaat again after landing at the first available opportunity.

Q. Some Ulama say that it is permissible for a woman in haidh to recite the Qur'aan Shareef if she is a Haafizah because she will forget if she does not continue reciting. Is this valid?

A. It is absolutely haraam for a woman in the state of haidh (menses) to recite the Qur'aan Shareef. Whoever has misinformed you cannot be from among the Ulama.

Q. The merchandise which I have acquired for selling has been with me for only two months. But I have cash and gold jewellery valued at more than the Zakaat Nisaab. Do I have to pay Zakaat on the merchandise as well?

A. Yes, Zakaat has to be paid on the merchandise as well. Even if the merchandise or any other Zakaat-taxable assets (cash, gold, silver) are acquired one day before expiry of one's Zakaat year, Zakaat has to be paid on all such assets. As long as one has the Nisaab amount for the 12 months, Zakaat will be paid on all Zakaat assets acquired during the course of the year - at any time. As long as the assets are in one's possession at the end of the 12 month Zakaat period, Zakaat has to be paid. Many people are confused in this regard.

Q. A loan of R100,000 was repaid after four years. Zakaat was not paid on this amount while it was with the debtor. Now after having received the money, how much Zakaat should be paid on the R100,000?

A. Zakaat for the past four years have to be paid. For the first year, Zakaat of R2,500 has to be paid on R100,000. For the second year, Zakaat will be paid on R97,500 (R100,000 - R2,500). Zakaat on R97,500 is R2,437.50. For the third year, Zakaat will be paid on R95,062.50. Zakaat on this amount is R2,376.60. For the fourth year, Zakaat will be paid on R92,686. Zakaat on this amount is R2,317.15. Total Zakaat payable on R100,000 after four years is R9,631.25.

Q. Is it Sunnat to perform Nafil Salaat in congregation after Taraaweeh or at the time of Tahajjud?

A. It is bid'ah. While the Salafi bid'atis (innovators) have decreased the 20 rak'ats Sunnatul Muakkadah Taraaweeh to their 8 rak'at bid'ah,

ZAKAAT CALCULATION

Example: Zaid's Zakaat year ends 30th Sha'baan. Every year he calculates his Zakaat on 1st Ramadhan. In the beginning of the year he had R6,000 cash, which is more than the Zakaat Nisaab. He is known as *Maalikun Nisaab* (the owner of Nisaab). During the course of the year, this amount (R6,000) fluctuated. On some occasions it decreased to R3,000 and sometimes it increased to R12,000. A week before Ramadhan he sold his vehicle for R40,000, and bought merchandise for R20,000. On 1st Ramadhan his assets were cash R24,000 and merchandise R16,000. On what amount should he pay Zakaat?

Answer: His Zakaat-taxable assets at the end of his Zakaat year (30th Sha'baan) were R24,000 cash and R16,000 merchandise. He has to pay Zakaat on R40,000. His Zakaat payment is R1,000. He has to pay Zakaat on all Zakaat-taxable assets notwithstanding part of the assets being in his possession for only a week. Since he is *Maalikun Nisaab*, and 12 months have lapsed over the Nisaab amount, for Zakaat purposes it will be considered that 12 months have passed over all his Zakaat assets.

other deviates have introduced additional rak'ats with Jamaa't sometime after Taraaweeh. Warning all these bid'atis, Rasulullah (sallallahu alayhi wasallam) said: "Whoever innovates in our Deen anything which is not of it, is rejected (and accursed)." "Every new act (introduced in this Deen) is bid'ah, and every bid'ah will be in the Fire." One may perform alone any amount of Nafil Salaat. But introducing a new congregational practice conveying the idea of Sunnah is evil and haraam.

Q. The NNB (No Name Brand) Jamiat of Fordsburg is now calling itself 'Jamiatul Ulama of South Africa'. Please comment.

A. Until doomsday it will remain THE NO NAME BRAND JAMIAT. A chameleon remains a chameleon regardless of the number of colours it changes. The moulting phases of this group of deviate ulama-e-soo' conspicuously illustrate their ambivalence, puerility, crave for cheap publicity, the insane desire for leadership and other nafsani agendas. From the Jamiatul Ulama Transvaal, it degenerated into Jamiatul Ulama Gauteng, then it slid into just Jamiatul Ulama. Now it has fallen to a lower level by dubbing itself Jamiatul Ulama of S.A. When the inordinate craving for

'leadership' and fulfilment of other sinister desires permeate the blood of men, they suffer rational derangement. They make a mockery of themselves with their litany of stupidities. While they labour in the self-delusion of representing Muslims and the Ulama of South Africa, they fail to discern that the designation NNB JAMIAT has been permanently tagged to them. It will hang around their neck like a dead albatross. The only functions of a baatil, haraam group of ulama-e-soo' is to dig the foundations of Islam; to ruin the Akhlaaq of the masses and to destroy Imaan. When molvis become reverends, worshipping under the cross of kufr, when they frolic and sing with women in radio studios, when they eat haraam food at sports venues, when they propagate against hijab, when they treacherously stab Ulama in the back by colluding with the enemies of Islam, when their eyes visualize only money, when they distort almost every mas'alah of the Deen, then there can be no doubt that such molvis of soo' (evil) are the *shayateenul ins* (human devils) mentioned in the Hadith. According to the Hadith, they are veritable Devils in human form. They are men with hearts of wolves in the words of the Hadith. May Allah Ta'ala save Muslims from the evil tentacles of the ulama-e-soo'.

Q. A property has been purchased to gain income by renting it out. Is Zakaat payable on this property?

A. There is no Zakaat on this property. Zakaat is paid on fixed property only if it is acquired for resale. It will then be regarded as merchandise or stock-in-trade.

Q. According to some Ulama, medical aid is permissible. Please comment.

A. All current medical insurance schemes are haraam. There is not a single medical insurance scheme which is permissible. The 'some Ulama' whom you have cited do not have the haziest idea of what a medical insurance scheme is. Some modernist has duped them with the falsehood that these schemes are charitable organizations in the field for philanthropic ideals, madly in love with the sick and ailing persons from whom they suck money like parasites. Our book, *Medical Insurance*, will soon be ready for distribution. Write for a copy. The baseless arguments of the legalizers of haraam medical insurances have been answered and refuted in our book.

Q. A reputable Mufti claims that Coke and all soft drinks are halaal notwithstanding the alcohol content.

A. The reputable Mufti is simply a substratum for the materialization of Rasulullah's prediction that towards the end of the world, Muslims will make halaal liquor by giving it deceptive names. The Mufti Saheb, being a forerunner in the process of legalization of liquor is opening up the doorway for whisky, vodka, gin, etc. to be labelled 'halaal'. Only a name-change

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

and a haraam 'halaal' certificate issued by some haraam 'halaal authority' are required for accomplishing the trick of 'halaalizing' liquor. We can, undoubtedly, now understand the fear which Rasulullah (sallallahu alayhi wasallam) expressed in the following Hadith: "Verily, I fear for my Ummah the Aimmah Mudhilleen." They are such molvis, muftis and sheikhs whose driving force on earth is their rabid nafs.

AN IMPORTANT NECESSARY ANNOUNCEMENT

Q. The Majlis has always been virulently criticizing the Islamic radio stations. You have branded the one station 'Channel Shaitaan', and the other one 'Radio Shaitaan'. How do you reconcile advertising your P.E. Darul Uloom over 'Channel Shaitaan'? Is it permissible to use a 'shaitaan' radio station to appeal for recruits for your madrasah?

A. Similar queries are directed to us from time to time. In past issues of *The Majlis*, announcements were published to dispel the confusion. It is necessary to reiterate our earlier clarification in view of the persistence of the confusion. The institution known as 'Darul Uloom' in Port Elizabeth has absolutely no relationship with the Mujlisul Ulama of South Africa nor with the Jamiatul Ulama Eastern Cape.

We do not have the remotest ties with this madrasah. Everyone should by this time be fully cognizant of the glittering doctrine of Haqq to which we subscribe. Every person of intelligence should be able to understand that it is inconceivable for the Mujlisul Ulama to utilize the facilities of a radio station which we believe digs the foundations of Islam and promotes the cause of Shaitaan.

We once again remind the Muslim community that most assuredly there are no ties between the institution referred to in the question and the Mujlisul Ulama of S.A., neither physical ties nor spiritual ties of any sort whatsoever. Anyone who intends striking up a relationship with the institution should not do so on the understanding that the madrasah in P.E. functions under the auspices of the Mujlisul Ulama or the Jamiatul Ulama Eastern Cape.

It is also imperative that we clarify that the body called, *Ulema Council of Eastern Cape*, has no relationship with the Mujlisul Ulama nor with the Jamiatul Ulama Eastern Cape.

Q. A company called DMC Commercial Property Brokers & Developers is advertising its business activities as fully Shariah-Compliant. Is it permissible to invest in this company?

A. Like all other companies, this company's dealings are in conflict with the Shariah. *Riba* (interest) and *Qimaar* (gambling in the Islamic sense) contaminate their dealings. The dividends they pay are not profit in terms of the Shariah. What they give shareholders is *Riba*, no matter the pains they suffer to present a 'shariah-compliant' face. 'Shariah-compliant' is a new expletive coined by the Muslim capitalists to dupe the dumb masses. Nothing is Shariah-compliant. It is not permissible to invest in this company.

Q. A Sajdah aayat was recited in Salaat, but the Sajdah was not made. If one remembers after the Salaam, what should one do?

A. As long as one has not spoken, or turned away from the qiblah or done anything to nullify Salaat, one should immediately make the Sajdah. Then again recite Tashahhud and make Sajdah Sahw, and complete the Salaat as usual.

Q. After completing Fardh or Nafil Salaat, one remembers that Sajdah Sahw had to be made. What should be done?

A. As long as no act which nullifies Salaat is committed, the Sajdah Sahw should be made. Then recite Tashahhud, Durood and Dua, and terminate the Salaat as usual. If one remembers after having committed an act which nullifies Salaat (speaking, eating, walking, etc.), then repeat the Salaat.

Q. Can a woman go alone with her father-in-law for Hajj?

A. Although the father-in-law is a mahram, it is not permissible for her to journey with him. For the purpose of a journey he is not an adequate mahram. The element of *fitnah* lurks in the nafs. If the woman had not married his son, marriage with him would have been permissible. This indicates the existence of carnal desire which could be ignited in privacy with him with disastrous consequences.

Q. If haidh begins while fasting, will it be permissible for the woman to eat?

A. She has to compulsorily break her fast. She may eat, but in concealment if it is Ramadhaan.

Q. A Muslim man attended the funeral service of his non-Muslim neighbour. Although he went to the church and sat through the service, he did not say any prayers. He also went to the graveyard and was present at the burial service although he said no prayers. What is the Shariah's ruling?

A. He has to make taubah, renew his Imaan, and also his Nikah if he is a married man.

Q. Are Crosse & Blackwell sauces and mayonnaise halaal?

A. Crosse & Blackwell processes haraam meats as well. The products of all factories which process both meat and vegetables/fruit, are haraam. Contamination with the haraam meat is a certainty in such factories. Abstain from all sauces, mayonnaise, fruit and vegetable products of such factories.

Q. Is platinum and titanium permissible for men to use? Is Zakaat payable on items of these metals?

A. If 'by use' is meant jewellery made of these metals, then it is not permissible. Men are not allowed jewellery regardless of the material with which it is made. They may use items made of these metals for any other purpose. Zakaat is not payable on items of these metals unless for sale.

Q. Is Zakaat compulsory on the wealth of minors?

A. Zakaat is not payable on the wealth of minors (those who have not attained puberty). However, according to the Shaafi Math-hab, Zakaat is payable on the wealth of even minors.

Q. What is the full name of Hadhrat Abu Bakr (radhiyallahu anhu)?

A. Abdullah Ibn Uthmaan Ibn Quhaafah (radhiyallahu anhu).

Q. I have a collection of foreign currency which I have collected over the years as a hobby. Is the value of this Zakaatable?

A. Yes, Zakaat has to be paid on the current value of the foreign currency.

Q. A Mufti who was told that medical insurance is haraam because of the element of qimaar (gambling), says that he does not understand how qimaar is involved in medical aid. Please elaborate on this aspect.

A. Qimaar (gambling) according to the Shariah is suspension of the gain of wealth on a future uncertain event. Payment is made for a future gain which depends on a future uncertain event which may or may not happen. In medical insurance, just as in all varieties of insurance, the members of the scheme make regular payments in expectation of medical benefits should they become sick. Indisposition (sickness) is a future uncertain event. One may become sick or may not become sick. If a member becomes sick, the medical aid is provided. If he does not fall sick, he gains nothing. He loses all the money which he has paid. The presence of the element of *qimaar* in medical insurance is conspicuous. It is difficult to understand how the Mufti Saheb has failed to understand this simple fact.

Q. A father axed his son from his will and deprived him of inheritance because the son married a girl whom his father did not approve. Did the father act correctly?

A. The father committed a grievous sin. An heir cannot be deprived on account of his disobedience, sins and immorality. While *irtidaad* (renouncing the Deen) deprives the heir from inheritance, *fisq* and *fujoor* (sin and immorality) do not. The father's action was haraam. It is incumbent on the other heirs to rectify this grave wrong. They have to compulsorily give this son his rightful share.

Q. The Haafiz performing Taraaweeh committed the error of sitting in the first raka't. On being corrected, he got up and performed the second raka't, but made no Sajdah Sahw. We were told later that since Taraaweeh is Nafil, Sajdah Sahw is not necessary. Is this cor-

rect?

A. Sajdah Sahw is incumbent for such errors whether the Salaat is Fardh, Sunnat, Witr or Nafil. One who assumes the responsibility of imamate should acquaint himself with the basic masaa'il pertaining to Salaat. Since he had not made Sajdah Sahw, the Salaat was supposed to have been repeated. Now the time for repeating the Salaat has expired. The Taraaweeh has been discharged defectively. Furthermore, Taraaweeh is Sunnatul Muakkadah, not Nafil as the ignoramuses alleged.

Q. If a person in I'tikaaf leaves the Musjid to go to the toilet, is he allowed to speak outside the Musjid?

A. He may converse while walking to the toilet or returning to the Musjid. He may not stand in conversation. If he stands and engages in talk, his I'tikaaf is invalidated.

Q. Is Zakaat payable on 9 ct. gold?

A. Zakaat is not payable on 9 ct. gold. But if it is part of merchandise for resale, then Zakaat is Waajib.

Q. My father has bought gold jewellery with the intention of giving it to his future daughter-in-law. The jewellery is kept aside until his son will get married. Who has to pay the Zakaat?

A. The father will remain the owner of the jewellery as long as it is in his possession. He has to pay the Zakaat. Should he die while the jewellery is in his possession, it will form part of his estate which will be inherited by all his heirs.

Q. I have 80 grams of gold. Do I have to pay Zakaat on it?

A. The Nisaab of gold is 100 grams. If you have no other Zakaat assets except the 80 grams of gold, then Zakaat is not Waajib. However, if you have other Zakaat assets (silver, cash, stock-in-trade) as well, and the combined value, including the 80 grams gold, is equal to Nisaab or more, then Zakaat is Waajib on the total value of the Zakaat assets which includes the gold.

Q. Two persons entered into a business partnership. There was only a verbal agreement, no written document. Is the partnership valid?

A. As long as the terms conform with the Shariah, the verbal agreement is valid, just as valid as the written agreement.

Q. A Muslim charitable organization was formed in the 1940's. It is no longer active. We are liquidating its assets. It has a business property which was bought for R7,000, and paid for, presumably with Zakaat funds. The income was used for Muslim destitutes. The present market value is considerably higher. Do we transfer the original purchase price (R7,000) to Zakaat and the balance as Lillah for the Musjid's use?

A. If the property was paid for with Zakaat funds, the whole sum for which it will now be sold must be treated as Zakaat and used only for Zakaat purposes. It may not be used for the Musjid.

Q. Is the tradition of giving a groom

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

sharbat (milkshake) on the day of the Nikah, before he enters the hall or the girl's home, in accordance with the Shariah?

A. The custom of 'sharbat' is un-Islamic. It is not permissible to indulge in this silly custom. Furthermore, it is haraam to have the Nikah/wedding in a hall where haraam activities take place. It is also haraam for the groom to go to the girl's home on the Nikah day. He may not go and become entangled in the lewd crowd of females who gather on such occasions without any shame. Too much haraam takes place on wedding days. It is Waajib to abstain from these customs and haraam gatherings.

Q. Is it Sunnat to give out sweets and chocolates after the Nikah?

A. It is Sunnat to distribute dates, not haraam sweets and chocolates.

Q. What is the Shariah's ruling on the practice of the boy's side putting a red scarf on the bride's head for the nikah?

A. This is another stupid bid'ah custom which is not permissible.

Q. Is Salaat valid behind a clean shaven man who does not wear a topi?

A. It is haraam to appoint such a terrible faasiq to lead the Salaat. Those who appoint such a faasiq are guilty of a kaberah (major) sin. They make a mockery of Salaat. Nevertheless, the Salaat will be discharged, albeit defectively.

Q. Many Shaafis intentionally do not recite Bismillaah when they slaughter. They believe that reciting the Tasmiah is not necessary. Will it be permissible to eat such meat?

A. Such meat is haraam. It is a great deception to believe that the Tasmiah is not necessary in the Shaafi Math-hab. Modernist and jaahil sheikhs propagate such drivel. There is consensus of all Math-habs on the essentiality of the Tasmiah at the time of slaughtering. In fact the Shaafi Math-hab exhorts reciting Durood Shareef as well on the slaughtered animal. Nowadays, one has to act with circumspection when eating food at the homes of even Muslims. There was a time when it was permissible to eat without fear even the food of the Ahl-e-Kitaab. Today, it has become necessary to abstain from the food of most Muslim homes. This is the degree of corruption and indifference towards the Deen displayed by Muslims.

Q. A person who is in need of a Waajib ghusl, delayed making ghusl until Subh Saadiq. He commenced the fast in the state of janaabat. Is his fast valid?

A. The fast is valid. However, one should not unnecessarily delay ghusl. It is improper for a Muslim to remain in the state of janaabat for no valid reason.

Q. What is the ruling regarding the use of a nebuliser and asthma pumps or inhalers whilst fasting?

A. The use of pumps, inhalers and nebulisers breaks the fast. If it becomes essential to use a pump/inhaler, it will be permissible to break the fast.

Qadha of the fast has to be kept.

Q. I have been told that after Wudhu one may look towards the heaven and make dua. Is this correct?

A. It is correct. This applies only when making dua after Wudhu.

Q. When reciting a Hadith kitaab, we begin with Bismillaah. Will it be proper to begin with Ta-awwuth?

A. Ta-awwuth (reciting *Authubillah...*) is restricted to the Qur'aan Shareef. It is improper to begin with Ta-awwuth when reciting any kitaab besides the Qur'aan Majeed.

Q. It has been observed that some people stop in the middle of their wudhu if the Athaan begins. They wait until the completion of the Athaan to resume the wudhu. What should one do during wudhu if the Athaan begins?

A. Continue making wudhu and at the same time respond to the Athaan.

Q. What is the ruling regarding a clean-shaven person reciting the Athaan?

A. It is not permissible to allow such a person to recite the Athaan. The Athaan of a faasiq is Makrooh Tahrimi.

Q. While making wudhu there are duas and the Kalimah to recite. Is there anything to recite while making ghusl?

A. It is not permissible to recite anything while making ghusl.

Q. Is it permissible to make tilawat of the Qur'aan Shareef without a topi/amaamah?

A. It is not permissible to unnecessarily bare the head when reciting the Qur'aan Majeed. The head should be covered. It is not permissible to abandon the Sunnah culture and to adopt the culture and the style of the kuffaar.

Q. Is it Sunnah to invite friends and relatives for Iftaar? We usually invite a whole family.

A. There is no Sunnat Iftaar invitation custom. Iftaar means to break the fast. The Sunnat method is to break the fast with a few dates or with water. Then immediately thereafter to perform Maghrib and Awwaabeen Salaat. Thereafter the family has its meals. By this time it is almost time for Isha and Taraaweeh. There is no time after Maghrib for merrymaking and futility. Ramadhan is not a time for inviting family and friends for feasting and futility. Food should be given to the poor and those who are unable to afford the extravagant luxuries which most people waste. Indulgence in futile invitations of merrymaking at a time when there is a rush to prepare for ibaadat is despicable.

Q. Is it permissible for me to give my Zakaat and Sadqah to my uncle (father's brother) who is in difficulty?

A. If he does not have the Zakaat Nisaab amount, then you may give your Zakaat and Sadqah to him. A person may not give his/her own Zakaat to his/her parents, grandparents, children and grandchildren. It may be given to all other relatives.

Q. If a person has the Zakaat Ni-

saab in cash but also has debts, can he accept Zakaat to pay his debts?

A. If the debts reduce the total value of his Zakaat assets to less than Nisaab, then he is allowed to accept Zakaat. Example: Cash on hand R10,000; gold R5,000 and silver R2,000. The total is R17,000. But he has R16,000 debts. He therefore owns R1,000 which is less than Nisaab. He may accept Zakaat.

Q. After completing all the rites of Hajj, is it permissible for a husband to clip the hair of his wife before his own hair was shaved/cut, i.e. while he is still in ihram?

A. It is permissible for him to clip the hair of his wife even before his own hair has been shaved/cut.

Q. Hajj is Fardh on a man, but he has been postponing his Fardh Hajj for several years. Someone wishes to send him for Hajj-e-Badal of a deceased relative. Is it permissible for this person to go for Hajj-e-Badal?

A. It is Makrooh Tahrimi and forbidden for him to go. He is guilty of a very grave and great sin for procrastinating. He has to go for his own Hajj.

Q. A person started Sa-ee from Marwah, instead of Safa. What is the ruling?

A. It is Waajib to begin the Sa-ee from Safa. The first *shaut* from Marwah is not valid. Seven *Shauts* thereafter, beginning from Safa, are necessary. If the seventh *shaut* was not made, it can still be made later. However, if before completing the Sa-ee of Hajj, Wuqoof of Arafat was made, then the whole Sa-ee should be repeated. If it was not done, the Dumm penalty will apply.

Q. A da-ee from India, in his lectures said that it is not compulsory for a woman to wear a nikaab nor is her voice aurah. He also claims that television should be used to propagate the Deen. Are his claims valid?

A. The person (the so-called *da-ee*) who claims that the Nikaab is not incumbent; that a woman's voice is not *satr* (to be suppressed and concealed from ghair mahaaareem); that TV should be a made a medium of Da'wah, is a deviate faasiq. This *jaahil* should not be allowed to deliver lectures in a Masjid. His presence pollutes the sanctity of the Masjid, and his haraam drivel 'lectures' are in total conflict with the Shariah.

There is *Ijma'* (Consensus) of the Ummah since the time of Rasulullah (sallallahu alayhi wasallam) on the incumbency (Wujoob) of Nikaab for females. The Qur'aan and Ahaadith command women to refrain from speaking in such ways which are alluring to men. There is unanimity of the authorities of the Shariah since the earliest times that a woman's voice is aurah (to be concealed), and that it is haraam for her to project her voice. The only difference on this issue is the validity of Salaat. While one view of the Fuqaha is that if a woman recites audibly in Salaat, her Salaat is not valid. Another view is that although her voice is to be concealed, and that she should recite silently, nevertheless, her Salaat will not be invalid if

WHAT TO DO IF SAHUC DEPRIVES ONE OF FARDH HAJJ?

Q. What is the ruling regarding a person's Fardh Hajj which he could not perform because of the meddling of Sahuc (South African Hajj and Umrah Council)?

Due to this Council's merit/demerit points system, incompetency, nepotism and disregard for the Shariah, I was not granted accreditation, hence I am unable to go for Hajj despite this ibaadat being Fardh on me this year. Please comment.

A. We have already commented elsewhere in this issue of *The Majlis* on Sahuc's silly and un-Islamic system of accreditation. The sin of depriving you from your Fardh Hajj weighs heavily on the heads of the officials of Sahuc even if it may not weigh heavily on their conscience.

If they had any idea of the importance of executing the Fardh Hajj obligation, they would have accorded priority to people on whom Hajj has become Fardh. But they have not even included Fardh Hajj as a point of merit. They behave as if they are not aware that Hajj becomes Fardh on people and that they are under incumbent Shar'i obligation to grant accreditation first and foremost to such persons. We hope that they understand the gravity of their indifference and review their points system which has no Shar'i validity. In addition, they have to make Taubah for having prevented many people from performing their Fardh Hajj.

You have to again attempt to gain a review of the dismissal of your application. If these people fail to understand the notoriety and evil of their refusal despite your efforts to gain accreditation, then you will not be guilty of having sinned. You are being prevented from executing your Fardh Hajj by men who appear to have no *Khauf* for Allah Ta'ala.

Next year, again try to get accreditation. At the same time adopt another strategy as well. Ask one of your friends or relatives who does not intend to go for Hajj or who cannot afford to go for Hajj to apply. Should you fail to pass Sahuc's stupid test again, but your friend/relative succeeds to get accreditation, then send him for Hajj-e-Badal on your behalf. Your obligation will then be discharged while Allah's Wrath will overtake those who have prevented you from answering Allah's Call and Command. However, even after the Hajj-e-Badal has been performed, if the opportunity develops for you to go for Hajj, then it will be Waajib for you to perform Hajj notwithstanding the Hajj-e-Badal which was performed on your behalf.

(Continued on page 12)

THE CONDUCT OF MEN AS WELL!

A Sister writes: "You have recently published an article in *The Majlis* about funerals and how women conduct themselves at the home of the funeral. I wish to bring to your attention the behaviour of the men. At almost every funeral home, the men gather outside the house of the mayyit, lazing around, standing with arms folded and catching up on the latest gossip story of the town. Add to that the fact that each time a female enters or leaves the house, even if she is in full purdah, they stare lustfully. They insist on standing immediately outside the house, hovering at the front gate or slouching on their parked cars. Surely they could engage in some *Thikr*. Why must they converge in droves like vultures. This trend seems to happen everywhere in all towns. Our men folk need to change their habits too."—End of letter

Hadhrat Hasan Basri (rahmatullah alayh), who was among the most senior Taabi-een, once saw a man eating in the Qabrastaan. He commented: "This man is a munaafiq." The man was not indulging in haraam gossip, gheebat, gaping at females and futility. Despite

engaging in the halaal act of eating a piece of bread, Hadhrat Hasan Basri (rahmatullah alayh) branded him a munaafiq. A munaafiq is worse than a born kaafir. The presence of the *Am-waat* (the dead) casts a shadow of fear and concern on the heart of a true Mu'min. If a person's heart remains impervious despite being in the qabrastaan or in proximity to a mayyit, it is a clear sign of nifaaq (hypocrisy).

Only a munaafiq — one who pretends to be a Muslim — one who conceals kufr in his heart but professes Imaan with his tongue — is capable of indulging in gossip, futility and lustful gaping at females while he stands next to a mayyit. The degree of the corrosion of his Imaan is shocking. If presence in the qabrastaan or proximity to a mayyit is unable to stir fear and concern in a person, he/she should examine his/her Imaan. When a man is unable to gain *naseehat* even when he is in the presence of the dead, then only Maut (death) will cure his spiritual paralysis. But being rudely and harshly shaken into life and realization at the time of Maut will be of no avail.

The conduct of men described by the sister is truly shocking and displays the kufr and nifaaq concealed within the hearts. However, while there is a need for male presence to carry the Janaazah, there is absolutely no need for females to visit the home of the bereaved at a time when the immoral vultures are crowding around. Rasulullah (sallallahu alayhi wasallam) said: "Allah curses the gazer and the one who is gazed at." Both the immoral vulture and the immoral vixen are cursed by Allah Ta'ala. The vulture is cursed because he gazes lustfully at the vixen, and the vixen is cursed because she intentionally placed herself in position to be gazed at by the vulture.

It is haraam for the immoral men to behave in the manner described by the sister, and it is haraam for the women to open up the doorway for *fitnah* by visiting the home when all the immoral vultures are crowding and slouching around. They should wait until the evil vultures — possibly munaafiqs — have taken flight before venturing towards the home of the bereaved. Once Rasulullah (sallallahu alayhi wasallam) chased away women who had gathered at the home of a mayyit.

overriding a Fardh Hajj in Sahuc's system, the Fardh Hajj has no significance whereas the prime determinant should be the Fardh Hajj. Those on whom Hajj is Fardh should enjoy priority in accreditation. Those on whom Hajj is Fardh should be given preference. This is an incumbent obligation on those who have unfortunately been granted the right to decide this important issue — who should go for Hajj?

Sahuc is a Divine imposition of *Athaab* on the Muslim community. After all, the deplorable conduct of the Hujjaaj in the Holy Places necessitates the *Athaab* of Sahuc, which is a bearable punishment.

While a person's age is a basis for

SAHUC'S SILLY MERIT & DEMERIT STANDARD

Numerous persons who had applied to go for Hajj have expressed anger and disappointment for having been refused accreditation by SAHUC. There is no need for disappointment. Simply, it was not in the *Taqdeer* of these persons to go for Hajj. But this is not our concern. Our concern is the stupid system by which points of merit or demerit are scored.

It is not surprising that those who operate this un-Islamic organization called Sahuc, have not related their point-scoring system to the Shariah although they are dealing with one of

the Five Fundamental Pillars of Islam. Age is fixed as the criterion for merit or demerit. But this has no relationship with the Shariah.

Of primary consideration should be the Command of Allah Azza Wa Jal. But this command has been totally ignored by Sahuc. Sahuc's accreditation standard does take cognizance of the category of Hajj which the prospective Hujjaaj contemplate to perform. The very first and fundamental point of merit outweighing all other aspects is the Fardh Hajj.

THE UN-ISLAMISM OF THE 'ISLAMIC' SCHOOL

THE ROSHNEE 'Islamic' School in its advertising brochure, attributes the following statement to the Qur'aan Majeed: "I have not created Man and Jinn except that they worship Me. Hence it is in the worship of Allah that true freedom can be acquired."

There is no such aayat in the entire Qur'aan Shareef. Only the first part, namely, "I have not created man and jinn except that they worship Me", is an aayat of the Qur'aan Shareef. The second part, namely, "Hence....." is a fabrication.

The items listed in the brochure illustrates that the operators of this school do not have the haziest idea of the meaning of "Islamic Culture," "Islamic Perspective" and "Islamic Ethos" — terms with which they attempted to adorn their advertising pamphlet. Among the listed activities which totally negate the idea of Islamic Culture and Islamic Ethos are the following

haraam kuffaar sporting activities: cricket, tennis, netball, soccer, fun days and fun walks.

WORSHIPPING SHAITAAN

The Qur'aan Majeed says in refutation of these false claims: "And the life of this world is but play and amusement while the Abode of the Aakhirah is best for those who fear (Allah). What! Have you no intelligence?" Allah Ta'ala has not created us and sent us into this world for stupid 'fun days' and 'fun walks' aped from the kuffaar. While the organizers of the haraam events profess the promotion of Islamic Culture and upholding an Islamic Ethos, they act in diametric conflict with the Shariah with their haraam activities. While they imply their belief in the Divine Purpose of man's creation, namely, the worship of Allah Ta'ala, they promote activities which are tantamount to the worship of Shaitaan.

An Islamic ethos cannot be fostered or even initiated in a school which fol-

lows the ways, methods and styles of non-Muslim schools. Kuffaar sport is the very antithesis of an Islamic perspective, Is-

lamic culture and Islamic ethos. In fact, mere lawful conversation is also deprecated by Islam, hence Rasulullah (sallallahu alayhi wasallam) said: "Do not increase speech besides *Thikrullah*, for verily, much talk hardens the heart, and the furthest from Allah is a person with a hard heart."

KUFFAAR SPORT

Kuffaar sport is accompanied by kuffaar attitudes of vulgarity, obstreperousness, Satanism, lewdness, self-assertion motivated by *ujub* (vanity) and *riya* (show). About the boisterous kuffaar style laughter and rowdiness which are integral to kuffaar sport, Rasulullah (sallallahu alayhi wasallam) said: "Do not laugh much, for verily, laughter kills the heart." The Qur'aan warns: "And, they should cry much and laugh less." Every attitude spawned by kuffaar sport negates the Islamic ethos and a Muslim's endeavour to cultivate a living, all-pervading consciousness of Allah Ta'ala as commanded by the

Qur'aan and Hadith.

This consciousness is extinguished by kuffaar-style laughter which accompanies kuffaar sport. The Islamic ethos about which the hybrid school speaks, is cultivated by remembrance of Maut and the Aakhirah. Thus, Rasulullah (sallallahu alayhi wasallam) said: "If you knew what I know, then you will cry much and laugh less, and you will not derive fun from your wives on their beds....."

ISLAMIC ETHOS AND THE AAKHIRAH

Aping kuffaar styles produces mental serfdom and the crave to emulate and ape the kuffaar by following them right into the 'lizard's hole' in the words of Rasulullah (sallallahu alayhi wasallam). An Islamic ethos cannot be fostered by emulating the ways, styles and concepts of the kuffaar.

Far from a hybrid school fostering an Islamic ethos, its environment and atmosphere are most odious in terms of the Qur'aan and Sunnah which stress *Thikrullah*, remembrance of Maut and the Aakhirah, and self reformation. The entire Qur'aanic theme of worshipping Allah Ta'ala centres around the Aakhirah — remembering Allah Azza Wa Jala and preparing for the Aakhirah,

(Continued on page 7)

AFGHANISTAN THEY CAN'T CONCEAL THE TRUTH

"One should not try to bury one's head in the sand. It is obvious that the operation (in Afghanistan) is encountering real difficulties and that the situation is not improving."

(The Defence Minister of France)

France has planned to redeploy French jets from its Tajikistan base to Afghanistan to assist its 1,000 troops bogged down in Afghanistan. The airbase in Dushanbe, Tajikistan is about an hour's flight from Kandahar in Afghanistan. France says that it is strategically important to maintain the base in Dushanbe. The Defence Minister said: "It (i.e. the Dushanbe base) gives the possibility for us to retreat, at one moment or another, should the president of the Republic (of France) decide."

That the enemy has been constrained to admit 'real difficulties'; 'the situation is not improving', and the possibility of a quick retreat, indicates the degree of opposition the 37-nation international alliance of the aggressors is facing in Afghanistan.

The western media anti-Taliban propaganda and the drastic measures taken by the alien invaders to conceal the facts on the ground, will not achieve victory for the U.S.A. and its allies. The issues will be decided and clinched on the battlefield, not in the western media.

THE UMMAH IS engulfed by a variety of inimical and satanic forces, all conspiring to swallow and destroy Islam and its people. One of the greatest evils which has contributed to the disintegration of the Ummah in all spheres of life is the abject ignorance in which the greater part of this Ummah in general, and its children in particular, are wallowing. This pathetic state of the Ummah is directly attributable to the almost total ignorance of even the very basic and fundamental requisites of Islam. Millions of the Ummah's children, especially in remote villages all over the world, are deprived of the very basic Maktab education so imperative to sustain their Imaan. These children, growing up in total ignorance, are the perfect fodder

for the kufr machineries and plots of the variety of satanic agents poised to uproot Islam. Among these agencies are the kuffaar missionary groups which plague all the lands of Islam with the active connivance and blessings of Muslim governments who have signed up in the satanic league of the western powers to throttle and eliminate Is-

lam—an objective which, Insha'Allah, they will not achieve.

Millions of Muslim children in these remote villages are deprived of even the basic ta'leem pertaining to Tahaarat, Salaat and reciting the Qur'aan Shareef. Yet, arrangements are made by the myriad of missionary organizations and by Muslim governments to ensure that secular education is imparted in the remotest village in the 'third world' countries which includes all the Muslim lands. When these children, deprived in entirety of

Tahaarat, Salaat, Saum and the recitation of the Qur'aan Shareef—to the deprived children of the Ummah. This Project concentrates in remote villages where there are no Islamic facilities whatsoever. **The cost of operating a Maktab is approximately R7,000 (\$1,000) a year. This includes the wages of an Ustaadh for a whole year. The Maktab structure consists of a simple straw and bamboo hut. In some places, the Maktab operates in existing hut-like Musjids.**

the Knowledge of the Deen. It is, therefore, the Waajib obligation of Muslims to fully and generously support this Project of Allah. By supporting this sacred Project, Insha'Allah, your abode in the Aakhirah will be assured.

Muslims squander millions on unnecessary luxuries and even on sinful activities. Meditate briefly on the plight of the Ummah's miseries and the danger of kufr which the Ummah's children are facing. We call on the Muslim community to most generously support this Deeni Project with their contributions so that more and more villages could be reached and Deeni Ta'leem provided. By the *fadh*l of Allah Ta'ala a few thousand Maktab have been established, and basic Deeni education is being

provided for a few hundred thousand pupils. We can assure you that there is no better avenue than the **Maktab Project** for your sincere contribution. May Allah Ta'ala reward you abundantly for your anticipated aid. *Send your contribution to:--*

See banking details on Page 12.

The Maktab Project

A SOLUTION FOR THE UMMAH'S DISINTEGRATION

Islamic education, are exposed to secular education with all its paraphernalia of immorality, liberalism and atheism, active conversion to gain renunciation of Islam, is no longer necessary. They are trained to become enemies of Islam.

The Maktab Project, in simple terms, is the provision of basic Islamic education—the knowledge of Imaan,

In this era, there is no avenue more virtuous and more in need of aid. There is opposition on a variety of fronts. Enemies from within and without, are all aiding the plot of Shaitaan, which is to sever the link of the Ummah's children with Islam, and the best and most effective way for this satanic achievement is to deprive these children from

QUR'BAANI

ZIL HAJJ 1428

DECEMBER 2007

SOON IT WILL BE THE QUR'BAANI SEASON. As usual, the Mujlisul Ulama shall, Insha'Allah, be organizing Qur'baani in Bangladesh and elsewhere. Along with the execution of the obligation of Qur'baani, the needs of the poor can also be served by doing the Qur'baani in villages in which the inhabitants are extremely poor and unable to afford the luxury of meat most of the year.

We hope that Muslims will fully support our Qur'baani Project. The price of a cow (seven shares) is R2,400 (\$350). The price of goats and sheep in these regions is very high, hence we concentrate on Qur'baani of cattle.

Price for one share is R350 (\$50).

The villages are far apart and scattered all over the country. To enable us to organize the Qur'baani project, early arrangements have to be made. We

shall appreciate it very much if those who will be participating in the Qur'baani Project will send in their order and payment early. Although we shall be taking Qur'baani orders right until the Day of Eidul Adhaa (10th Zil Hijjah), early ordering and payment will make our task easy. There are several hundred villages in which we would like to make Qur'baani. We therefore urge you to keep our Qur'baani Project in mind. May Allah Ta'ala reward you in abundance for your assistance.

Jazaakumullaah!

Banking details on page 12

For further information you may phone:

Abdus Samad Mall: 082 786 666 2

OR Ismail Asmal: 083 2950 567

Please notify us of your contribution deposited into any of our banking accounts.

SALAATUL ISTISQA'

ISTISQA' IN THE Shariah means to supplicate to Allah Ta'ala in a special form for rainfall. This dua is in the form of *Salaatul Istisqa'*. The following conditions necessitate performance of *Salaatul Istisqa'*:

- Severe drought – total cessation of rain.
- Lack of other sources of water such as wells, dams, streams, rivers.

When the water supply is adequate for the needs of the people, *Salaatul Istisqa'* should not be made. Before proceeding to perform *Istisqa'*, Taubah and Istighfaar are necessary. *Huqooqul Ibaad* (rights of people) which had been violated or not discharged, should be fulfilled. Prior to emerging for performing *Istisqa'* in the fields on the outskirts of the town/city, it is Sunnat to fast for three days. *Istisqa'* will be performed on the fourth day, i.e. after completing three consecutive days of fasting. During the three day period

Sadqah should be given. This Sadqah should be given on each of the three days.

On the fourth day, all the males and children of the Muslim community together with their domesticated animals (sheep, goats, cattle, etc.) should go walking to the outskirts of the town. It is not permissible to take non-Muslims with. The people should walk with humility, with lowered heads making Thikr. They should be dressed simply, not in the manner people dress for Eid occasions. Ibn Humaam (rahmatullah alayh) explaining the etiquettes and rules of *Salaatul Istisqa'* said: "People should emerge (from their houses) for three days. More than three days have not been narrated (i.e. it is not the Sunnah). They should come out (from their homes) and walk humbly and with fear. They should be dressed in old garments. On each of the three consecutive days, they should give Sadqah after making Taubah."

This Salaat will be performed in an open field on the outskirts of the town except in Makkah and Baitul Maqdis where it will be performed inside the Musjids.

Drought is the consequence of abundance of sins and flagrant transgression. It is a manifestation of the Wrath of Allah Ta'ala. Therefore, before performing *Salaatul Istisqa'* it is essential to engage in a three-day period of repentance (Taubah), charity (Sadqah) and fasting. The presence in the Salaat of unrepentant sinners and those who have not made amends for their acts of violation of the rights of others, and those who harbour animosity for Muslims, are impediments which prevent rainfall.

QUR'AAN'S MESSAGE FOR SAHUC

"And, why should Allah not punish them whilst they are preventing (others) from Musjidul Haraam (despite that), they are not its guardians." (Aayat 34, Anfaal).

THE UN-ISLAMISM OF THE 'ISLAMIC' SCHOOL

(Continued from page 6)

not for the dunya. While pursuing the dunya within the framework of the Shariah is permissible, the haraam activities of these so-called miserable 'Islamic' shaitaani schools in venal emulation of the enemies of Islam in every aspect and dimension of their programmes extinguish the efflorescence of Islamic spirit and heart. In fact, even the smattering of 'Islamic' studies which have only cosmetic value, are cast in westernized moulds. There is no resemblance with the Sunnah or with Islam in any sphere of these schools which are all cogs in Shaitaan's

conspiracy to destroy Islam under the guise of 'Islam' – the emaciated and corrupt 'islam' which these hybrid schools of Shaitaan have spawned.

The claim of Islamic perspective, Islamic culture and Islamic ethos is an outrageous eternal lie. Only the age-old methods of the Sahaabah and the Akaabireen are blessed with the hallow of an Islamic ethos. The shaitaani values and consequences of these hybrid 'Islamic' schools can't be overstressed. The immoral and rapacious behaviour of most of the Muslim pupils attending these 'Islamic' schools highlights the shaitaani incongruities of a system which after displacing the Maktab sys-

tem of the Salf-e-Saaliheen has made Deeni Ta'leem a third grade handmaid of kuffaar secular education.

EVIL MOLVIS

Instead of ensuring the subservience of secular education to the ethos of the Qur'aan and Sunnah, the exact opposite has been achieved by the active participation and connivance of evil molvis and sheikhs who have readily offered their services with lamentable venality for seeking fulfilment of their flagitious mundane motives. Their active embrace of these evil, un-Islamic schools have provided 'legality', 'respectability' and acceptability to a system of education which gnaws at the foundations of Imaan and Akhlaaq. All their fine intentions vociferously professed are scuppered by the *fisq* and *fujoor* in which these institutions of shaitaan excel. May Allah Ta'ala guide Muslims and save us all from the deceptions and tentacles of Iblees.

SALAAATUL ISTISQA' has to be performed only when there is a drought. A true shortage of water bringing suffering to people and animals justifies *Salaatul Istisqa'*. Frequently in our times municipalities proclaim a water-shortage, increase the price of water and implement water restrictions. In the light of the Shariah the artificial water-shortage proclaimed by the municipality does not justify *Salaatul Istisqa'*.

Despite the water-shortage proclamation, water is available in abundance. Open any of the dozen taps in any home, and water flows freely. Water is plentiful for drinking, cooking and washing. Industry utilizes millions of litres of water daily despite the proclaimed water-shortage. Vegetation continues growing. Greenery is seen all over the show. There are no discernable effects nor even any signs of water-shortage. The imagined shortage is the municipality's fear for the future – a fear based on the falling levels of the water-dams.

Fear of a possible water-shortage in the future is not a drought nor a prevailing situation of water-shortage or suffering. *Salaatul Istisqa'* at a time when

the 'shortage' is imaginary or expected in the future, is in conflict with the Sunnah and not permissible. Such an 'Istisqa' supplication is uncalled for.

Furthermore, the attitude of people who organize 'Istisqa' during a time of imagined shortage created by a non-Muslim authority which is in entirety bereft of spiritual perception and belief in the Providence of Azza Wa Jal, makes the 'istisqa' a farcical show. The

A FARCICAL DISPLAY

manner in which they go about performing *Salaatul Istisqa'* is a charade. A mockery of the Deen is made by the ostentatious way in which they execute their unjustified charade of 'istisqa'.

Dressed in Christmas attire, riding in luxury vehicles, accompanied by non-Muslim press reporters and photographers to record, advertise and broadcast the mockery perpetrated under guise of the Deen, bereft of the essential requisites of *khushu'* and *khudhoo'* (fear, humility and remorse), they proceed for their 'istisqa' and acquit themselves like the clowns in a circus, patting

themselves on their backs in the belief that they have performed a wondrous act. This display of mockery is not the *Salaatul Istisqa'* which the Sunnah has ordained.

The validity of acts of ibaadat is dependent on essential conditions which are explained elsewhere in these columns. If it is not Subh Saadiq, Fajr Salaat is not valid. If the sun has not set, Maghrib Salaat is not valid. Similarly,

proclamations of water-shortage. The requisite for justification of *Salaatul Istisqa'* is drought, not falling dam levels. In the past, despite municipal proclamations based on a materialistic and atheistic ideology, and rapidly falling dam-levels, no one ever suffered. Water was always plentifully available for drinking, cooking, washing clothes and bathing.

One important fact which should not be overlooked, is the fundamental cause of droughts. Man's flagrant transgression, perverse rebellion and immorality are the primary causes of droughts. Rather than organizing a superficial façade of *Istisqa'*, Muslims are required to engage in *Taubah* and *Istighfaar*. The validity of this act of ibaadat is based on abandonment of sin and transgression. From the Islamic perspective, there is no conundrum for the natural disaster of drought. Rasulullah (sallallahu alayhi wasallam) linked droughts to the evil that our hands perpetrate. The answer to the disaster of drought is *Inaabat ilallah* – turning to Allah in repentance and abstaining from *fisq*, *fujoor*, *bid'ah*, *baatil* and *kufir* in which Muslims today excel.

ISTISQA' AND REPENTANCE

A SEVERE DROUGHT was ravaging the region of Lucknow in India. There was intense suffering. Livestock was perishing. Water for even drinking was available with great difficulty. The community assembled outside the city to petition Allah Ta'ala for rain. The essential conditions for *Salaatul Istisqa'* were observed. Adults and children altogether supplicated to Allah Ta'ala for rain. The only answer from the Heaven was fiercer heat from the blazing sun and clearer skies. There were absolutely no signs of the drought abating.

The suffering of the people and animals worsened. Finally, a group of prostitutes came to the administrator of the region and said: "We know that our evil is the cause of the drought. We all are now suffering. Make the necessary arrangement for us to perform *Salaatul Istisqa'*. Institute measures to prevent any man from looking at us while we proceed towards the outskirts to petition Allah for rain. No man should accompany us."

The administrator made the necessary Purdah arrangements. The group of prostitutes proceeded to the outskirts of the town. There, they poured out their hearts to Allah Ta'ala. They

repented and pledged never to return to their evil ways. They acknowledged that they were the cause of the people's suffering. They now cried with sincerity and humility to Allah Ta'ala. And while they were repenting and crying, the rain clouds gathered. The skies darkened and the Mercy of Allah came in torrents. Rain was falling on all sides. The drought was broken.

This action of the 'prostitutes' is what the Shariah recognizes as a valid *Salaatul Istisqa'*. The community of Lucknow had also performed *Istisqa'*. Numerous Ulama and Sulaha had participated. But the rain did not come. Yet Allah Ta'ala answered the cries of the 'prostitutes'.

The effect of a *maqbool* (accepted) *Istisqa'* is immediate rainfall. The presence of unrepentant sinners and flagrant transgressors prevents the procession of the *Istisqa'* into the Court of Divine Acceptance. Since there was a group of prostitutes who had not yet repented when the community had performed *Istisqa'*, the rain was withheld. When they repented, their powerful repentance pierced the heavens and reached the Divine Court of Acceptance, hence the drought was broken.

the rain. All present should also supplicate for rain.

While making dua for rain after the two Khutbah, the Imaam should invert his shawl (turn the inside out). This process of Salaat and Dua should be repeated for three consecutive days.

Even if the rain falls on the first day, then too, the Salaat and Dua should continue for three days. The Salaat will then be an expression of *shukr* (gratitude).

THE METHOD OF ISTISQA'

Istisqa' is Dua for rain. It consists of two raka'ts which are performed in jamaa't. There is neither Athaan nor Iqaamah. The Qiraa't will be recited audibly by the Imaam. After the Salaat, two Khutbah will be recited. Thereafter the Imaam will stand with hands raised, facing the Qibla and implore Allah Ta'ala to send

NABI MUSA AND ISTISQA'

DURING THE TIME of Nabi Musa (alayhis salaam), a severe drought was ravaging the land. Finally Nabi Musa (alayhis salaam) took his people (Bani Israaeel) into the wilderness to perform *Salaatul Istisqa'*. Despite the supplications of the people, and of Nabi Musa (alayhis salaam), there was no sign of rain. No clouds gathered. While all the people were crying and supplicating, Allah Ta'ala revealed to His Nabi: "O Musa! There is an evil man among you. As long as he is in your midst, the rain will not come."

Nabi Musa (alayhis salaam) addressing Bani Israaeel, announced the revelation and pleaded for the man, whoever he may be, to leave the gathering. He pleaded that the man should have mercy on the suffering people, and leave the gathering so that the obstacle to the rain would be removed. Moments after his announcement, the skies darkened. The rain clouds gathered. Lightning and thunder struck. It rained incessantly in torrents. The drought was broken.

Nabi Musa (alayhis salaam) was greatly surprised. No one from the crowd had left, yet the rain came. He supplicated to Allah Ta'ala to unravel the mystery. Wahi (revelation) came: "O Musa! The one who was the cause of rain being withheld, was the cause

for the rainfall." Nabi Musa (alayhis salaam) again supplicated for clarity. Allah Ta'ala revealed to him that while he was making the announcement and asking the evil person to leave, the latter was overwhelmed with fear. He thought of the disgrace and curses of the people when they see him leaving. The whole nation will now know who was the cause of their suffering. He would be their target for scorn, ridicule and curse. While Nabi Musa (alayhis salaam) was repeatedly appealing for the unidentified person to leave the gathering, he (the sinner) was smitten with regret, fear and humility. In his heart he cried to Allah Ta'ala. He repented and pleaded to Allah Ta'ala to save him from disgrace. His sincere repentance was accepted and the rain came.

Nabi Musa (alayhis salaam) asked Allah Ta'ala to identify the man as he now yearned to meet him. Allah Ta'ala responded: "O Musa! When I had concealed his sins and his identity before he had repented, how can I reveal his identity and expose him now that he has repented?" Thus, the man's identity remained forever concealed from even the Nabi of Allah.

The fundamental requisite for the efficacy of *Salaatul Istisqa'* is *Taubah*.

THE REQUISITES

THE CAUSE OF droughts is flagrant sin and transgression. Thus, the essential pre-requisites for the efficacy of *Istisqa'* – for the Dua to be accepted – are sincere repentance and humility. Repentance will be sincere and valid only if proper amends are made for all violated rights of others. All such rights should be discharged. Forgiveness should be obtained from those who have been hurt or grieved unjustly.

Going to the venue of *Istisqa'* on foot and wearing simple, old clothes are expressions of humility.

Giving Sadqah is a requisite for gaining Allah's Mercy. Rasulullah (sallallahu alayhi wasallam) said: "Sadqah extinguishes the Wrath of Allah."

Salaatul Istisqa' will be devoid of efficacy as long as these essential requisites are not observed. Repentance will not be valid without making proper amends for the violated rights of people.

THE NNB JAMIAT IT REPRESENTS NEITHER THE ULAMA NOR THE COMMUNITY

THE ONE AND only concern which dictates a response to the NNB Jamiat's appropriation of the 'South Africa' tag is its craving for leadership and sinister motive for being recognized as the *only* representative of the Ulama and Muslim community of South Africa. If this was not our concern, commenting on the childish process of nomenclature metamorphosis and moulting of decorative plumage would be an act of futility and unproductive, in fact it would be an exhibition of *nafsaaniyat*. There has to be a valid reason for criticism to be acceptable by the Shariah.

CRITICISM

We deem it essential to criticize the NNB Jamiat for its appropriation of the 'South Africa' badge because we discern danger for Islam and the Muslim community in allowing the NNB

Jamiat to entrench in the minds of the country's authorities the idea that it (NNB Jamiat) represents the Ulama and the community. The need to thwart this objective of the NNB Jamiat is dictated by our belief that this body steered by a misguided clique has entered into the domain of the *Ahl-e-Baatil*. It is therefore imperative that the NNB Jamiat's attempt of promoting itself as the representative of the Ulama and Muslims of South Africa be scuttled at the very outset.

MUSLIM ISSUES

From time to time there develop Muslim issues which have to be decided at governmental level. The NNB Jamiat's clique has displayed an extraordinary penchant for jumping on the wagon and making frantic attempts to be the driver. The MPL (Muslim

Personal Law) issue is one such exercise. Islam totally rejects this haraam MPL measure, but the NNB Jamiat is in the forefront with other misguided modernists to gain government acceptance for it. In support of the Shariah, the overwhelming majority of the Muslim community of the country has voiced objections and dissociated from the proposed MPL bill.

OUR DUTY

We are aware that the NNB Jamiat and some other deviates are hell-bent on the exercise to gain governmental acceptance for the kufr MPL. We and all other Ulama therefore have a sacred obligation to make it known with clarity to the government and to all others that:

THE NNB JAMIAT (the so-called Jamiatul Ulama South Africa)

IS NOT THE REPRESENTATIVE OF THE ULAMA OF SOUTH AFRICA.

THE NNB JAMIAT DOES NOT REPRESENT THE MUSLIM COMMUNITY OF SOUTH AFRICA

THE NNB JAMIAT HAS NO MANDATE TO SPEAK ON BEHALF OF ALL THE ULAMA OR THE ENTIRE MUSLIM COMMUNITY OF SOUTH AFRICA.

There is no single organization which can honestly claim to represent all the Ulama and the Muslim community of South Africa. Any organization which seeks to portray such representation is peddling dishonesty and making false claims. It is necessary for the various Ulama bodies to inform the government on this position in order to preclude any confusion and misdirection which the NNB Jamiat is bound to embark on in its bid to achieve the objectives of its hidden agenda.

THE DAY OF FEAR

"(The men who praise Allah - recite His Tasbeeh are such) Men whom neither trade nor commerce divert from the Thikr of Allah, establishing Salaat and paying Zakaat, for they fear the day when the hearts and eyes (of men) will be upturned."
(Aayat 37, Surah Noor)

EXCESSIVE INDULGENCE in worldly affairs, even in permissibilities, and the daily exposure to a host of evils have paralyzed man's spiritual faculties. The layers of spiritual corrosion which have encrusted the *Rooh* have almost extinguished all our senses of spiritual perception. The indifference and even disdain which we display towards the transcendental values of the Shariah, and for the purpose of

our earthly sojourn, are due to the malady of spiritual paralysis.

Due to this paralysis we are unable to understand and perceive the briefness of earthly life and the reality of the Akhirah. We therefore plunge headlong in a drunken stupor of sin and transgression despite our profession in the *Aqaaid* (Beliefs) of Tauheed and the Akhirah. While the *Aqaaid* are verbally professed, the heart is bereft of them. The Muslim proclaims his belief in the Omnipresence of Allah Azza Wa Jal. He says that he believes that Allah Ta'ala is the Knower of the hidden and of the secrets concealed in the innermost recesses of the heart. He proclaims his belief in the 24 hour presence of the two Recording Angels and the all-pervading Divine Presence. Yet,

he indulges in evil and immorality - in deeds of shame - without compunction when he is not in physical association with people.

In fact, his belief in the presence of physical beings has reality, hence the presence of physical beings acts as a deterrent to prevent him from indulgence in evil publicly. He lacks this degree of perception of Allah's Presence and the presence of the Malaikah although he lays claim to this belief. The malady of this paralysis blinds man spiritually. His spiritual vision, hearing and feeling are dead. His belief in Allah's Presence is thus meaningless. Since he is unable to see Allah with his physical eyes, man perpetrates his shameful misdeeds with an impunity which implies: *Confound the Recording Angels and the Divine Presence*. While he refrains from verbal expression of this kufr, his attitude and physical commission of evil and immorality testify to this hidden kufr concealed in his heart.

Precisely for this reason did Rasulullah (sallallahu alayhi wasallam) say that when a man commits fornication, his Imaan departs from his heart. This is kufr implied by his attitude and indulgence in the sin while verbally professing that Allah Ta'ala and the Recording Angels are watching and recording his indulgence. Never will he indulge in such a shameful deed in the presence of even a child. He sees the child with his physical eyes and the child sees him. He understands this. He has a vivid perception of this reality whereas he lacks even the slightest perception of the reality of Allah's Presence, and the presence of the Recording Angels. Thus, his profession of the *Aqeedah* is a category of *Nifaaq* (hypocrisy).

This type of hypocrisy is the effect of spiritual paralysis. But man should remember and understand before it is too late that this paralysis which prevents him from the realization of reali-

(Continued on page 10)

THE NNB JAMIAT

(Continued from page 1)

guided molvis indulging in futility and stupidity are seeking to make the Jamiatul Ulama Gauteng the scapegoat for their stupid process of nomenclature metamorphosis. Rejecting this ludicrous reason proffered for having appropriated the 'South Africa' tag, the Jamiatul Ulama KwaZulu-Natal states in a letter written to the NNB Jamiat:

"Your new appellation is intended to create a clear distinction between yourselves and Jamiatul Ulama Gauteng operating in De Dur. We are of the opinion that your new appellation will now create more confusion locally, amongst the Muslims of South Africa, and internationally as it creates the impression that your Jamiatul Ulama is the 'head' Jamiatul Ulama body in South Africa which definitely is not true. We cannot understand how you would call yourselves Jamiatul Ulama (SA) and thereby dispel the confusion between Jamiatul Ulama Gauteng and yourselves. It does in fact create greater confusion and automatically implies that all Jamiatul Ulama bodies fall under your jurisdiction.

Again this is a misrepresentation.

In regards to this issue, we suggest the following:

* Your new appellation be such that it does not draw other Jamiatul Ulama bodies under your banner, unless affiliated to you.

* It is not forbearance, foresight and wisdom to make a decision which will create further disunity, confusion and strife, thereby worsening an already unfavourable atmosphere."

The moral bankruptcy and intellectual incapacity of the clique heading the NNB Jamiat have precluded it from fabricating a plausible rationale for its moulting exercise. *Hubb-e-Jah* deranges a man's thinking process, hence the only stupid reason which the clique could proffer for appropriating the 'South Africa' designation is to create a distinction between the No Name Jamiat and the Jamiatul Ulama Gauteng.

The 'South Africa' tag was all along concealed up their sleeve from the very time the clique had discarded its 'Gauteng' appellation. However, since

it had no viable reason for immediate assumption of the 'South Africa' tag, it procrastinated. When the Jamiatul Ulama Gauteng came into existence, the NNB Jamiat regarded this event as the right opportunity for its nomenclature gimmick. But this reason is ridiculously absurd.

There is a sinister motive underlying the appropriation of the tag by the NNB Jamiat. That evil motive is the crave for gratification of its leadership crave. The clique heading the NNB Jamiat insanely craves to be the representative of all the Ulama of South Africa and of the entire Muslim community. The NNB Jamiat is striving to gain governmental recognition as the representative of the Muslim community and the spokesman of all the Ulama of the country. This is the true motivation for the misappropriation of the 'South Africa' label. If the intention was wholesome, no one would object even if the NNB Jamiat labelled itself 'Jamiatul Ulama of the Universe' or 'Jamiatul Ulama of the Solar System', or 'Jamiatul Ulama of the Milky Way'. These names are devoid of moral and spiritual substance. But nafsaani craving - the crave for leadership - de-

ranges the minds of men.

There is no reason for the misappropriation by the NNB Jamiat other than the inordinate desire to gain recognition by the government - to be recognized as the leader and representative of the Ulama and the Muslim community. But in the process of gratifying nafsaani dictates, the NNB Jamiat is incrementally making a laughing stock of itself with its moulting process.

The clique steering the NNB Jamiat has lost its Deeni bearings and disrobed itself of its august Mantle of Vicegerency of the Office of Risaalat, thereby abandoning totally the obligation of *Amr Bil Ma'roof Nahy Anil Munkar*. In the Deeni sphere it therefore has become bankrupt. It no longer offers any Deeni guidance to the community. Yet it has become adept in issuing silly pamphlets on political issues daubed with a couple of religious hues. This newly acquired trait of the NNB Jamiat has made a mockery of them. This miscreant Jamiat will perpetually be known as the No Name Brand Jamiat as long as it maintains its un-Islamic stance and crave for leadership.

'E' NUMBER POISONS

A VAST ARRAY of 'E' numbers conceals many poisonous substances which are harmful for the human body. Apart from the issue of *halaal* and *haraam* – an issue to which most Muslims turn a blind eye and a deaf ear – the human body suffers considerable damage caused by the avalanche of poisonous substances which it is compelled to ingest.

The lamentable indifference which Muslims display for the dietary *Ahkaam* of the Shariah has rendered them oblivious of the injuries they are inflicting on their bodies by consuming so much poisons daily. Perhaps the warnings of non-Muslim experts may exercise a salubrious

effect on their minds to alert them of the dangers of these 'E' poisons. The experts have the following to say:

Numbers to be avoided by children, especially hyperactive children

E102, E104, E106, E107, E110, E120, E122, E123, E124, E127, E128, E132, E133, E150, E151, E154, E155, E160B, E210, E211, E220, E250, E251, E320, E321.

Numbers which should not be given to babies and small children

E213, E214, E215, E216, E217, E218, E219, E310, E311, E312, E420, E421, 621, 622, 623, 627, 631, 635.

Numbers to be avoided by Asthmatic people

E102, E107, E110, E122, E123, E124,

E128, E129, E151, E154, E155, E180, E211, E212, E213, E214, E215, E216, E220, E221, E222, E223, E224, E225, E226, E227, E310, E311, E312, E321, E421, 621, 622, 623, 627, 631, 635.

Numbers possibly causing cancer

E110, E123, E127, E153, E249, E250, E251, E252, E320, E321, 905, 902, E954

Numbers causing kidney problems – inflammation or stone formation

E170, E252, 385, E421, 430, E450a, E450b, E450c

The above list of problems is not exhaustive.

Numbers which are possibly of animal origin

E120, E153, E161g, E252, E270,

E322, E325, E326, E327, E422, E430, E431, E432, E433, E434, E435, E436, E441, E442, E470a, E470b, E471, E472a, E472b, E472c, E472d, E472e, E472f, E473, E474, E475, E476, E477, E478, E479b, E481, E482, E483, E491, E493, E494, E495, E542, E570, E585, E631, E635, E640, E910, E920, E921, E966

Numbers which are of animal origin and of possible animal origin

E441 (gelatine emulsifier), E440 (Pectins), E442 (Ammonium phosphates – emulsifier), E440 (pectins)

Numbers which are alcohols

E422 (Glycerol), E420 (Sorbital alcohol), E100, E959 (Can be found in 'alcohol-free' beer, desserts, fruit juice drinks, tinned or bottled fruits, ice creams, jams, jellies, etc.

"They ask you (O Muhammad!) about menses. Tell (then) that it is filth..."

(Aayat 222, Baqarah)

H AIDH OR MENSES, according to the Qur'aan, is 'filth'. Filth is detestable and harmful, both physically and spiritually. Islam has therefore prohibited sexual cohabitation during the state of haidh. Allah Ta'ala is the Creator, and He is aware of the harms of the *filth* of haidh. He has therefore prohibited sexual cohabitation which could lead to serious health problems. According to some sages of Islam, cohabitation during haidh could even lead to insanity.

The effect of haidh is such spiritual pollution which prohibits recitation of the Qur'aan even from memory. It prohibits performance of Salaat and fasting. The state of impurity created by haidh is attainable only by means of *ghusl* (a complete bath) after haidh has ended.

Allah Ta'ala has created in the female body a natural system for the

periodical expulsion of this poisonous and harmful *filth*. It is a simple fact which requires no elucidation that for maintenance of the body's health the expulsion of impurities is imperative. Just as retention of urine and faeces inside the body, caused by chronic constipation, is exceedingly harmful, leading to a variety of grave sickness, so too is the harmful effect of haidh which is unnaturally retained inside the body.

Despite the Qur'aan's categorical depiction of haidh as 'filth', and in spite of being fully aware of the natural system for the expulsion of this filth, some Muftis, without applying their mind, issue the fatwa of permissibility for women to retain this poisonous filth inside their bodies in total rejection of the divinely ordained system for its expulsion. Their fatwa per-

mits ingestion of harmful pills and tablets – even birth control pills – with disastrous consequences for the woman's body.

The retention of the filth of haidh by itself is unnatural and extremely harmful. The resultant internal injuries caused by this unnatural misdeed are aggravated by the harmful side effects of the pills and tablets, especially the birth control pills.

An almost immediate adverse effect of the unnatural retention of menses is

due to the *Dharar*. The fatwa of permissibility is, therefore, most surprising. It is not permissible for women to take pills to disturb and delay their menstrual cycle. The argument of Hajj and Umrah is untenable. Performing Hajj/Umrah does not justify the infliction of internal injuries. The Shariah has its rules for the situation of haidh. This situation is not a development of this age. Since woman appeared on earth, haidh was her natural condition which is adequately covered by the Shariah.

The unnatural disruption of the haidh cycle comes within the purview of the satanic intervention stated in the

aayat:

"And he (shaitaan on the occasion of his expulsion from the Heaven said): 'Most certainly, I shall mislead them, give them false hopes and order them. Then they will certainly pierce the ears of animals; and I shall command them, then they shall change the (natural system of) Allah's creation.'"

(An-Nisa', Aayat 119)

UNNATURAL RETENTION OF FILTH

(Continued from page 9)

THE DAY OF FEAR

ties and perception will dissipate at the time of *Maut*, and he will be completely cured of the disease which had for a lifetime spiritually incapacitated him. But the cure achieved at that juncture when the 'hearts and eyes will be upturned' and riveted in their focus on the transcendental realm where his life's enactments are being played out in front of him, will be of no avail. At the juncture of *Maut* man will become alive.

The intelligent man, said Rasulallah (sallallahu alayhi wasallam), is he who makes preparation for the moment when "the hearts and eyes will be upturned". That is the Day of Fear.

THE INTER-FAITH MENACE

"Whoever searches for a religion other than Islam, never will it be accepted from him, and in the Aakhirah he will be among the losers."

(Qur'aan)

THE MAJLIS, has in several issues alerted Muslims to the grave danger which inter-faith 'dialogue' pose to Imaan. In view of ongoing participation by miscreant Muslim molvis and sheikhs in such misguided *haraam* joint-propagational exercises. The salient factors of kufr and danger inherent in the inter-faith concept are:

- The two cardinal articles of the inter-faith concept are:
- (1) All religions and ideologies have equal legitimacy
- (2) No religion is the absolute truth. All religions are products of the human mind. Therefore no religion can claim to be the absolute truth.
- Inter-faith symposia are in actual

fact joint propagational exercises. The speakers present their respective religions to the audience. The understanding is that all religions are on par and the audience should select the ideology which appeals most to them. At such shaitaani assemblies of baatil, Islam is demoted to the level of the false religions, while kufr, shirk and atheism are promoted to the level of Islam.

Islam does not permit its adherents to participate in the inter-faith kufr dialogue which deviate 'scholars' are promoting. The ploys of Iblees are subtle. He operates with Deeni hues and with the aid of deviate molvis and sheikhs.

"Verily, the Deen by Allah is only Islam."

There is no scope in the Shariah for joint-propagation. Islam is the one and only absolute Truth which rejects all other religions as false ideologies fabricated by people.

THE FAASIQ AALIM

Hadhrat Sufyaan Thauri (rahmatullah alayh) said: "When you see any Aalim visiting the Qaadhi (judge) without valid reason, know that he is evil. Regard him to be irreligious, and refrain from offering Salaam to him."

THE STATUS OF AN AALIM WHO ASSOCIATES WITH RULERS

Hadhrat Fudhail Bin Iyaadh (rahmatullah alayh) highlighting the evil of an Aalim who strikes up a relationship with the rulers, said: "He who performs only his Faraaidh (obligatory acts of ibaadat), but does not visit the king is superior to one who fasts by day, remains awake in ibaadat by night, wages Jihad and performs Hajj, but visits the king."

THE WESTERN VACCINE CONSPIRACY

IN PAKISTAN, OBJECTIONS to the polio vaccine – that they contain substances that cause sterility – have usually been portrayed as the paranoia of some religious clerics who believe that WHO's polio eradication programme is a plot by westerners to depopulate Pakistan.

However, Pakistani clerics are apparently not the only ones who harbour this conspiracy theory.Other countries where WHO's vaccines have reportedly also been found suspect are Mexico, Nicaragua and the Philippines. In these countries, tetanus vaccines were alleged to contain substances that could cause miscarriage and sterilisation. There are countless books, reports and websites that purport to document the intentional (as well as non-intentional) contamination of vaccines with disease-causing viruses and the alleged relation of these vaccines with diseases like AIDS and

cancer.

Conspiracy theories aside, it is an established fact that serious concern about the safety of vaccines, particularly about the presence of thimerosal (a mercury-based preservative used in vaccines), exist in the US itself, where anti-vaccination organisations have been trying to educate and inform the public about the risks associated with vaccination. Countless studies and reports have emerged in the US about the presence of toxic substances like mercury (a neurotoxin), formaldehyde (a known carcinogen) and aluminium in vaccines like polio, Hepatitis B, DPT and MMR.

These toxic substances have been linked to sharply rising incidences of autism (a neurological disorder) in American children as well as other diseases including Sudden Infant Death Syndrome, allergies/asthma, leukaemia (especially in infants and

children), lymphoma, cancer, tumours and other diseases. Eventually in 2003, the US Congress investigation report specifically identified thimerosal in childhood vaccines as the cause for the huge jump in the cases of autism and other related neurodevelopmental disorders in the US, where over 30 childhood-vaccinations are mandatory.

The question that we in Pakistan should ask is: Are the vaccines being supplied to Pakistan and being administered to our infants and children free from anti-fertility substances as well as from toxic substances (like mercury) and unwanted contaminant viruses (like SV40) that cause cancer, HIV, etc.?

Also, why are we and many other developing countries still being given the apparently less safe OPV when this form has already been removed from the market in the US?

Have we ever studied the possible correlation of this vaccine with rising infant and childhood diseases, like for instance lymphoma, leukaemia and other forms of cancer or with infertility problems?

Whether or not drug manufacturers and promoters of vaccines like WHO and other foreign aid agencies have a hidden or secret agenda, on our part we should build up our capacity to conduct tests that would reveal whether the vaccines supplied to us contain unwanted contaminants."

(Aileen Qaisar – Dateline Islamabad)

COMMENT: Regarding the deep and dark plots of the kuffaar – conspiracies in which the West and the Yahood excel – the Qur'aan Majeed says: "Verily, (the villainy of) their plots (are such) that mountains will move (from their locations) thereby."

The destruction in the U.S. on September 11, the massacre of millions of Africans in inter-tribal violence, the creation of 'jihad' groups, and many other evil conspiracies which shook the world are all the enactments of the West.

RAMADHAAN — A MONTH OF FASTING OR HUNGER?

RASULULLAH (sallallahu alayhi wasallam) said:

"There are many people whose fasting is nothing but hunger."

Siyaam or fasting is a wonderful exercise ordained by Allah Ta'ala for enhancing spirituality (roohaaniyat) and improving moral character. However, the benefits of Siyaam are attainable only if the fast is observed with all its rules and regulations. Restricting the fast to abstention from the physical acts of eating and drinking is mere hunger bereft of the spirit which is so essential for the acquisition of the

spiritual and moral benefits of fasting.

Most people understand Siyaam to be an exercise of hunger – only abstention from lawful food. While they abstain from halaal food, they indulge in haraam activities during the fast. The eyes, ears, tongue, mind and the limbs are excluded from the fasting whereas the physical fasting (abstention from food) has been designed to assist the process of moral fasting (abstention from evil, sin and transgression) which is imperative for development of spiritual fibre.

The physical fast in which the

limbs of the body do not fast is the 'hunger' mentioned in the Hadith. The Saa-im (fasting person) gains no moral and spiritual benefit. He 'fasts' like an enclosed animal deprived of its food. A man whose eyes, tongue, etc. abstain from fasting is not dissimilar from a dog which does not gain morality and spirituality from the hunger imposed on it.

During fasting there is a greater need to abstain from haraam than from halaal. Gheebat (back-biting and gossiping) and the other evils of the tongue, the lustful and surreptitious

glances of the eyes, the evil ruminations of the mind, and indulgence in haraam generally, totally ruin the fast. Sin and transgression denude the fast of its spirituality and reduce it to an act of hunger, not different from the hunger of animals which are deprived of food.

If after Ramadhaan, the Saa-im finds no improvement in his moral and spiritual conditions, but finds himself in the same immoral rut in which he was mired before Ramadhaan, then he should understand that his fasting was merely an act of hunger which was rejected and thrown out of the Divine Court of Acceptance (Maqbooliyat).



PUNISHMENT FOR ABSTAINING FROM THIKRULLAAH

A MAN presented to Hadhrat Junaid Baghdaadi (rahmatullah alayh) a wild bird which he had caught in a net. The bird remained in the cage by Hadhrat Junaid for a very long time. One day Hadhrat Junaid opened the cage and the bird flew away. Someone enquired from him the reason for having released the bird. Hadhrat Junaid (rahmatullah alayh) explained: "Today the bird spoke to me (miraculously). It said: 'O Junaid! You speak to friends and derive solace while I languish alone in captivity.' Hearing the bird's lament, I

released it. As it took flight, it said: 'O Junaid! As long as an animal is in Thikrullaah, it does not fall in the hunter's trap. The moment it is oblivious of Allah's remembrance, it is trapped. I was forgetful of Allah's Thikr just once. In consequence, I was caught and spent all this time in captivity. I shudder to think of the fate of those who are oblivious of Thikrullaah for years. How long will they languish in captivity! O Junaid! I now pledge never to be forgetful of Allah's remembrance."

The bird then flew away. It would occasionally return and eat

the crumbs on the dastarkhwaan (food cloth spread on the ground) of Hadhrat Junaid. When Hadhrat Junaid passed away, the bird arrived. Smitten with grief, it fell on his body and died. The people buried the bird together with Hadhrat Junaid. After some time, a mureed saw Hadhrat Junaid in a dream. The mureed enquired: "How did you fare by Allah?" Hadhrat Junaid (rahmatullah alayh) said: "Allah, Rabbul Izzat forgave me, and said: 'You had taken pity on the bird for My Sake. Mercy has therefore been shown to you.'"

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CALLING OF THE GRAVE

HADHRAT ALI (radhiyallahu anhu) said: "The grave exclaims thrice every day: 'I am an abode of worms! I am an abode of darkness! I am an abode of solitude!'"

Whenever Hadhrat Uthmaan (radhiyallahu anhu) would stand by a grave, he would shed tears in such profusion that his beard would become soaked. It was said to him: "When Janat and Jahannum are narrated to you,

you do not cry, but you cry because of the grave.' He said: 'Rasulullah (sallallahu alayhi wasallam) said that the Qabr is the first stage of the stages of the Aakhirah. If one is saved from its torments, one will be saved from all the stages after it. If one fails in the grave, one will fail in all the stages thereafter. I have not seen any stage more fearful than the Qabr."

**RAMADHAAN 1428
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SURAH MULK

Hadhrat Ibn Mas'ood (radhiyallahu anhu) said that reciting Surah Mulk every night is a protection against the punishment of the grave.

Questions and Answers

(Continued from page 5)

she recited audibly.

As for TV being used as an instrument for Da'wah, it is like washing garments with urine. Allah's Deen may not be propagated by means of a haraam method. The modernist jaahil so-called 'da-ee's' suggestion is like suggesting to commit zina with a non-Muslim woman in order to give 'da'wat of the Deen to her. The warped brains of this miscreant 'da-ee' has been deranged by the spell of shaitaan, hence his convoluted and silly views.

Q. In our Masjid on the 15th night of Sha'baan Yaseen is recited congregationally aloud. Thereafter a special Durood for this night is recited collectively and aloud. Is this a Sunnat practice?

A. The practice which is observed on the 15th Night of Sha'baan at your Masjid is bid'ah. The collective and loud recitation of Yaaseen and the congregational recitation of Durood are acts of bid'ah. There is no substantiation in the Sunnah for these innovations.

Q. Is it permissible to make a dua for a non-Muslim who is in some difficulty?

A. It is permissible to make dua pertaining to worldly needs for non-Muslims. But if for some reason a Muslim makes such a dua for a non-Muslim, he should also make dua of hidaayat of Imaan for the person.

Q. Rasulullah (sallallahu alayhi wa-

sallam) was the Nabi for all mankind. Does the term 'Ummat' include all people, Muslim and non-Muslim?

A. The term 'Ummat' applies to only Muslims. Non-Muslims are not included.

Q. Answering a question of women driving vehicles, a Mufti said that driving for women is permissible only if necessary and within a radius of 77 kilometres.

A. The miscreant mufti has expected arrant nonsense. A Mufti does not blurt out such drivel. There are too many tin-topped or plastic 'muftis' in the field today, hence the masses are running amok and having a field day gratifying their inordinate bestial desires. For every haraam act, there is a plastic 'mufti' ready to disgorge his compound ignorance to justify the haraam and find some straw as 'proof' for his drivel convoluted 'fatwa' of corruption. The answer of the imbecile 'mufti' presupposes indulgence in haraam at a time when there is absolutely no necessity. In order to drive, a woman requires a licence. In order to obtain a licence, the woman will have to engage in a number of haraam activities. She will have to expose herself on the streets while learning to drive. She will have to gain a driving licence. Everyone knows the immorality she will have to expose herself to in order to gain a licence. The outer façade of purdah donned by a driving *mal-oonah* who

heralds the proximity of Qiyaamah in terms of the Hadith, is merely to deceive herself and dupe the public. A woman who drives is bereft of Haya and Purdah of the heart and Purdah of the eyes. Some of them drive with nikaabs to befool and befuddle dumb Muslim males.

The run-up to the obtainal of a driving licence is nothing but haraam. A variety of haraam acts has to be perpetrated for the sake of an imagined necessity 10 years hence. Only a stupid 'mufti' can venture a 'fatwa' of permissibility for a haraam act which an imagined need in the distant future may spawn. It is not permissible to commit haraam acts, and for a woman to flout Hijaab because of future necessities which she imagines.

Furthermore, the miscreant 'mufti' appears to be ignorant of the meaning of 'necessity'. Every mundane need is not a technical necessity which permits the commission of a prohibited act. Driving to the supermarket, going for some sort of classes, visiting relatives and friends, and the like are not such Shar'i needs which permit the commission of haraam acts. The fact that the poor 'mufti' in his desultory 'fatwa' linked female driving to 'necessity' implies that deep down in his heart he does believe that driving for females is haraam, hence he produced his convoluted 'necessity' argument. But when a 'mufti' lacks proper Ilm, wisdom and fear of Allah Ta'ala, then baseless interpretation

becomes his profession.

A dire need of real danger, fear for life or limb, and similar exigencies will occasion the commission of a prohibited act to overcome the dire necessity. But, to engage in haraam in anticipation of a 'necessity' which may or may not develop in the future is a clear act of *shaitaaniyat*.

The stupid 'fatwa' also imposes a 77 km limit despite the existence of a 'necessity'. This restriction further exhibits the confusion and the nonsense in the thinking of the 'mufti'. In an emergency or a need recognized by the Shariah, the 77 km restriction is nonsensical and baseless. If for example, a woman who is able to drive is attacked by barbarians in her home and she jumps into a car and drives off to save herself from falling into the clutches of the immoral savages who are chasing her in their vehicle, she may drive 1000 kilometres and break all purdah restrictions to get away from the devils and save her honour and her life. There will be no 77 km restriction. Dire need legalizes consumption of even pork. But for such an imagined future need, it is not permissible to slaughter pigs today and store the meat in freezers for the future 'need'. The brains of 'muftis' who are enmeshed in the tentacles of shaitaan's deception operate in such convoluted style. Driving for females is haraam just as eating pork is haraam. The talk of necessity is drivel and self-deception.

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WHO ARE HUMAN BEINGS?

ONE NIGHT Hadhrat Junaid Baghdaadi (rahmatullah alayh) saw in a dream that Shaitaan was strutting naked in the market place. Hadhrat Junaid said to Shaitaan: "O accursed one! Have you no shame? You strut about in the nude in the presence of innumerable people." Shaitaan replied: "O Hadhrat! Undoubtedly, I do have shame for human beings. But these beings are not human beings. In fact, they are worse than animals. Do you not re-

member the aayat of the Qur'aan: 'They are like animals - in fact they are more astray (than animals).' " - Surah A'raaf, aayat 8.

In surprise, Hadhrat Junaid said: "Who are human beings and where are they?" Shaitaan responded: "Human beings are like the three men who are at this moment engrossed in ibaadat in Masjid Shuneeziyah. They are totally absorbed in Divine Love. I had employed a thousand snares, to entice

them, but despite all my efforts, failed to trap them. They did not lift an eye to see which dog is barking."

Hadhrat Junaid's eyes opened. Although it was just past midnight, he hastened to the Masjid. On arriving there he observed three men engrossed in Allah's ibaadat.

Hearing his footsteps, one of them raised his head and said: "O Junaid! What do you believe that everything which that *maloon* (accursed) said is true?"

COMPLAINING OF ALLAH'S DECREE

There was a Wali of such lofty spiritual rank that many of his Mureeds miraculously flew in the air and walked on water. After this great Wali died, one of his Mureeds saw him in a dream. The Wali appeared in a distressful state. The Mureed seeing this lamentable condition of his Shaikh, exclaimed: "It is my mis-

fortune that I am seeing Hadhrat in this condition..." The Shaikh replied: "When I was ushered into the Divine Presence, I was interrogated regarding a certain incident. One day when I was sitting with my mureeds engrossed in Thikr, it suddenly began raining. It slipped from my mouth: "Today, the rain has come unexpect-

edly." I have been apprehended in the Divine Court for this improper comment, hence you see me in this lamentable condition."

The lesson for us in this episode is to reflect on the complaints against Allah's decrees, which we imply in our statements and with our attitudes. It does not behove the Mu'min to complain of the condition which Allah Ta'ala has chosen for him.

AMERICA'S WAR

(Continued from page 1)

THEIR PLIGHT

Despite the clamp on news and information, the truth of the U.S.'s woes in Iraq and Afghanistan cannot be concealed. The lamentable plight of the forces of the aggressors has constrained the defence minister of France to wail: "We should not bury our heads in the sand. Things are difficult and not getting better." Insha'Allah, things will get worse for

the savages who prey on defenceless women and children, bombing, maiming and killing them from the safety of the skies from where the marauders commit their inhuman acts of debauchery.

In the Qur'aan Majeed, Allah Ta'ala states: "You will not find a change for the Sunnah of Allah." It is the Divine Way in dealing with oppressors to eliminate them either with other oppressors or with the Muslimeen. After the term of debauchery has expired, Allah Ta'ala despatches

another enemy to seal the fate of the declining and fading empire. Sometimes the task of eliminating the oppressors is executed by Muslims.

The U.S. plastic superpower is being subjected to the same pattern of Divine Methodology. The collapse and final demise of the American superpower are not a too distant future episode, Insha'Allah. There is no doubt in Allah's declaration:

"For every nation there is an appointed term."



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"Excessive eating is the root of all diseases (physical and spiritual). Excessive talking is a great calamity for one's Deen." (Hamdoon Qassaar)

GOVERNMENT CALLS FOR BOYCOTT OF THE SUNDAY TIMES

WITH THE GOVERNMENT'S CALL, THE BOYCOTT OF THE SUNDAY TIMES HAS NOW EVOLVED INTO A SYMBIOTIC ACTION. THE GOVERNMENT'S BOYCOTT CALL HAS ADDED WEIGHT AND ILLUSTRATED THE VALIDITY OF THE MUSLIM COMMUNITY'S BOYCOTT OF THE SUNDAY TIMES WHICH BEGAN SEVERAL MONTHS AGO.

Muslims are again reminded that the **BOYCOTT OF THE SUNDAY TIMES** stems from its apparent policy of publishing blasphemous and insulting comments about Rasulullah (sallallahu alayhi wasallam) and Islam in general. Some of the vilest epithets of insult directed to Rasulullah (sallallahu alayhi wasallam) have graced the pages of the *Sunday Times* which has displayed callous disregard for the religious sensitivities of the Muslim community.

GOVERNMENT'S CALL

The Government's call to boycott the *Sunday Times* is the consequence of that paper's vilification of a cabinet minister who has been labelled a 'drunkard' and a 'thief' in a reckless diatribe which highlights the irresponsibility demonstrated in the name of the villainous creature called 'freedom of speech'. Under guise of this subterfuge, people, religions, communities and sacred institutions are insulted and blasphemed. Reputations are wrecked in the savage outbursts of that paper's animal instincts – disgraceful eruption of base emotions which reduce the human being

to sub-human levels.

Commenting on issues which are extraneous to Islam and the Muslim community is not within the ambit of our function and mission of *Amr Bil Ma'roof Nahy Anil Munkar*. However, in this particular instance where even the Government of the country is calling for a boycott despite its commitment to 'freedom of speech and thought', no matter how crass and crude, our comments will not be misplaced. In short, the *Sunday Times* has trespassed all bounds of vituperation in its determination to inveigh the cabinet minister. Since the common denominator of this symbiotic **BOYCOTT OF THE SUNDAY TIMES** by the Muslim community and the Government is the invective attitude of that paper which prides itself with its scurrilous policy of unbridled insult and blasphemy, we take this opportunity to illustrate the Muslim perspective from the angle of Islamic morality which has no parallel in any religion or ideology.

ISLAMIC MORALITY

From the Islamic viewpoint, branding a person 'drunkard and thief' in a public forum for mass consumption or even in a gathering of just two persons is intolerable notwithstanding any truth there may be in the allegation. It is a major crime in Islam to advertise the sins of people, and such character-assassination is vastly aggravated if the sinner has recanted and repented. Islamic moral and ethical philosophy promotes the precept *Husn-e-Zann*, i.e. to always entertain a good opinion of others. In

the context of our discussion it means to believe that the sinner has indeed repented and reformed.

It is among the vilest and most pernicious misdeeds to dig up the sins of people, and then to advertise and scatter such sins for the wholesale consumption of the masses. But this paper, *The Sunday Times* appears to excel in the art of ruining the reputations of people and blaspheming the beliefs of communities, in particular the Muslim community.

CLOSED RANKS

The government has closed ranks behind its comrade and has called for a boycott of the *SUNDAY TIMES* despite such a call running contrary to the 'ethos' of the country's constitution which has emboldened blasphemers to embark on their policy of vilification calculated to cause maximum affront and hurt to the religious sensitivities of others. Since the *Sunday Times* has failed to exercise the censorship of moral restraint, and has resorted to unbridled disgorgement of its bestial anathema, the government feels justified to call for the boycott of the paper which is incrementally losing respect. It has sacrificed whatever dignity and decorum it may have had, for the sake of gutter-level sensationalism in which moral aberrations are portrayed as virtues in the name of the illegitimate creature – 'freedom of speech'.

CAN OF WORM

All people have concealed within themselves their share of malignancy. If the editor of the *Sunday Times*, who pretends to be the epitome of

moral loftiness, submits his own inner self to intellectual rumination shorn of bestial traits which constrain him to derive joy from maligning and hurting others, he will most assuredly not fail to discover the sinister can of worms which lies embedded in him, perhaps waiting for another character of his ilk to unearth and spill at the cost of his reputation.

The Government's call for a boycott of the *Sunday Times*, albeit from a different stage, is support for the boycott of the Muslim community from an unexpected source. It is incumbent for Muslims to sustain the boycott of the *Sunday Times* with renewed vigour and commitment. Every Muslim has the Waajib duty of defending the honour of Rasulullah (sallallahu alayhi wasallam) which the scurrilous paper has assailed and tried to sully. It is the obligation of every Muslim to join the boycott. Of what worth is a Muslim who fails miserably in supporting the call to defend the honour of our Nabi (sallallahu alayhi wasallam) and our Deen?

BOYCOTT THE SUNDAY TIMES! DO NOT BUY THE SUNDAY TIMES! DO NOT SELL THE SUNDAY TIMES! DO NOT ADVERTISE IN THE SUNDAY TIMES! THE IMAAN OF A MU'MIN CANNOT ALLOW HIM TO SUPPORT A PAPER WHICH INSULTS AND BLASPHEMES HIS NABI AND HIS DEEN.

TARGETING ISLAM!

SENATOR JOE BIDEN, chairman of the US Senate Foreign Relations Committee, who is also a Democratic presidential candidate, commenting on the situation in Pakistan said:

"Here you have a country that is on the edge, called Pakistan, with nuclear weapons and missiles to carry them that can strike the entire portion of that world, the subcontinent, all the way to the Mediterranean."

Biden proposing a solution for this 'threat', said: "We should be in there. We should be supplying tens of millions of dollars to build new schools to compete with the madrasahs. We should be in there building democratic institutions. We should be in there, and get the rest of the world in there, giving some structure to the emergence of, hopefully, the re-emergence of a democratic process. But what are we doing?"

MADRASAHS

Just what is the relationship between Pakistan's nuclear arsenal and the 'Camel Age' Madrasahs? Biden and his ilk in the western world, as well as the munaafiqeen modernists in Pakistan and elsewhere, masquerading as Muslims, have selected the Madrasahs as their scapegoat for targeting Islam. The hidden agenda – the dark conspiracy of the West in general, and America in particular, is the obliteration of Islam, and along with it, the Muslim Ummah. This conspiracy is designed for grabbing

the wealth and natural sources of the Lands of Islam, and for asserting US hegemony and domination over the world.

ISLAM

The plot of the godless conspirators envisages that in the aftermath of Islam's elimination, the people occupying the Lands of Islam will all be the intellectual slaves of the West. They will be Hosni Mubarak. Gaddafis, Musharraf, Kerzais, Nuris, Rushdis, and the myriad of other modernist munaafiqeen who are all

(Continued on page 6)

Questions and Answers

THE MAJLIS Q & A
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Q. What is the ruling regarding the fees which the South African Hajj Council levies on prospective hujjaaj?

A. According to the Shariah the fees levied by SAHUC is in the category of haraam government tax. It is *zulm* and *haraam*.

Q. Is it necessary for women to also perform the full 20 raka'ts Taraaweesh?

A. Yes, the 20 raka'ts Taraaweesh are incumbent for women as well.

Q. If the economy is suffering a shortage of rice and a Muslim entrepreneur buys the entire range of rice and causes a greater shortage, and then manoeuvres the price of this essential commodity in a way which compels people to buy this item from him at his desired price, will this be permissible?

A. This type of hoarding and manipulating the price are haraam. Hadhrat Abdullah Bin Umar (radhiyallahu anhu) narrates: *"I heard Rasulullah (sallallahu alayhi wasallam) say: 'Those who hoard and withhold from Muslims their food, Allah will afflict them with leprosy and poverty.'"* Hoarders of essential food commodities for the sake of gratifying their monetary lust are the worst misers. Dire warnings are sounded for them in the Hadith. Even if actual leprosy does not afflict them, some other disastrous disease such as cancer may overtake them. Rasulullah (sallallahu alayhi wasallam) also said: *"The hoarder is mal-oon (i.e. cursed by Allah Ta'ala)."*

THE RABIDITY OF THE EVIL DEBAUCHERS OF THE SHARIAH

Warning us of the rabid worshippers of the *nafs*, Rasulullah (sallallahu alayhi wasallam) said:

"Soon will there be in my Ummah such people in whom will permeate these desires of lust, like a man bitten by a rabid dog. There will remain not a joint and not a vein (in his body), but it (the disease of rabies – carnal lust and greed for the world) will permeate it."

Q. Is it permissible to use a cinnamon-flavoured miswaak while fasting?

A. Although the fast will not break, it is not permissible to use such a miswaak while fasting.

Q. Some Ulama of the Deobandi School conduct halqah thikr programmes after Taraaweesh Salaat in the Musjid. They do so apparently to educate the musallees regarding the method of making thikr and to create zeal in their hearts to engage in the remembrance of Allah Ta'ala. No concerted efforts are made to invite the general public to these programmes. This practice is

confined to the month of Ramadhan. It is not considered a necessity. The musallees are at liberty to join or depart after the Taraaweesh Salaat. Is this practice permissible?

A. The only *Ijtima-ee* Masnoon ibaadat during the nights of Ramadhan is the Taraaweesh Salaat. The type of congregational *halqah thikr* which some conduct nowadays in the Musajid after Taraaweesh is a new innovation. It is a bid'ah which is not permissible. Whoever wishes to engage in Thikrullah even the entire night should do so in privacy, alone without the ostentation and unsubstantiated manner which has been adopted in this new-found practice. These people are following in the footsteps of the Barelwi bid'atis among whom such unsubstantiated practices of thikr and congregation are salient features of their math-hab of bid'ah.

The musallis should be educated in the Masnoon acts and in the essential masaa-il of Salaat, etc. of which most of them are ignorant. It is a deception of shaitaan to educate the public in general in a practice which has no origin in the Sunnah – a practice which the Shariah has never imposed. The interpretation presented in justification is baseless.

The participants in such unsubstantiated innovated practices accord greater importance, preference, zeal and punctuality to their bid'ah than to the Masnoon acts of ibaadat such as Tahajjud, Ishraq, Dhuha, Awwaabeen, Tahyatul Wudhu, etc. This by itself indicates deviation and nafsaniyat. There is nafsani (emotional) pleasure derived from self-innovated congregational practices which have no origin in the Sunnah. On the contrary, the Masnoon acts of ibaadat are extremely burdensome and difficult for people.

In these unsubstantiated practices, people are following in the footsteps of the Barelwi bid'atis who excel in innovation. All the superficial arguments tendered to justify practices which have no origin in the Sunnah come within the scope of *Talbeesul Iblees* (deception of ibles). These arguments are devoid of Shar'i substance.

In the initial stage of all innovations (bid'at), the practices are not considered to be necessary or Waajib. However, as time progresses, these practices become entrenched, and later are promoted to a pedestal higher than the Masnoon acts of ibaadat. Thus, *Ijtima-ee halqah thikr* in the public is emotionally pleasurable, and there is no pressure on the nafs in the execution of bid'ah whereas performing just two rak'ts Nafl Salaat in privacy comes down like a mountain on most people.

The intention, regardless of its goodness, does not justify bid'ah. All bid'atis tender good intentions for their superficial acts of bid'ah 'ibaadat'. If a sheikh engages in non-Sunnah forms of thikr, it should be restricted to his khaanqah or in some private venue where it will not pose

danger to Aqaaid and develop into a hardcore bid'ah in future. It is not permissible to have such new innovations in the Musjid.

Q. Can a student of medicine buy a human skull for purposes of study? The skull is sold in the open market.

A. It is haraam to buy, sell or use any human organ or part. It is haraam to use the skull or any other human part/organ for any study whatsoever, even medical study. It is Waajib to bury all human parts even the hair and nails.

Q. Can Sadaqatul Fitr be given to one's husband?

A. It is not permissible for a wife to give her own Sadaqatul Fitr to her husband nor is it permissible for the husband to give his Sadaqatul Fitr to his wife. The obligation will not be discharged.

Q. Does a permanent tattoo from the time when one was not a Muslim discredit one's testimony made after having accepted Islam? Should measures be taken to remove the tattoo?

A. Islam eliminates all the sins committed during the pre-Islam period. The tattoo acquired during the days of kufr will not disqualify the Muslim's testimony. If the tattoo can be removed without causing injury, then it is necessary to have it removed.

Q. After the Imaam completed the Salaat he realized that he was without wudhu. Should those who had followed him repeat their Salaat? If the Imaam had realized this only after all the musallis had left from the Musjid, what should he do?

A. Whenever the Imaam's Salaat is invalid, the Salaat of the muqtadis will also be invalid. If after the Salaat the Imaam realizes that he was without wudhu, then the entire Jamaa't has to compulsorily repeat the venue Salaat.

If the Imaam realizes his error after some time when all the musallis had dispersed, then it is incumbent that at the first available opportunity the Imaam makes an announcement to the musallis to repeat their Salaat. Everyone should repeat it individually. There may be some musallis who are strangers and will not be informed of this development. The Imaam's Salaat will be adequate discharge of the obligation of such musallis.

Q. May Zakaat be given to poor non-Muslims?

A. It is not permissible to give Zakaat to non-Muslims. The Zakaat obligation will not be discharged. Nafl (optional) forms of charity may be given to non-Muslims.

Q. Is it permissible for a wife to give her Zakaat to her husband?

A. It is not permissible. The Zakaat will not be discharged. Similarly, a husband may not give his own Zakaat to his wife.

Q. Is it permissible to use a sports field on the outskirts of the city for Eidgah purposes?

A. Sports fields are utilized for haraam activities. Kuffaar sport, liquor, promiscuous mingling of the sexes, immorally dressed males and females, vulgar language, hoolignism

and other evils are associated with kuffaar sports. In view of the preponderance of vice and immorality on sportsgrounds, these venues are *mabghoodh* and *mal-oon* (places on which Allah's Wrath and Curse settle). These vile places should not be used for such an important and conspicuous feature of Islam as the Eid Salaat. The Musjid has a better claim to the Eid Salaat than a *mal-oon* venue. If another vacant ground on the outskirts is not available, the Eid Salaat should be performed in the Musjid.

Q. In one Musjid in the Johannesburg area, a function called *Khatme-Khwaajgaan* is held. After Salaat, the organizers of this ritual spread a large white sheet at the entrance of the Musjid. They sit around the sheet to execute their ritual. What is irksome and frustrating is that the sheet is spread and the ritual practised at such a position in the Musjid which prevents musallis leaving. Apparently, the objective of blocking the Musjid entrance with the sheet and ritual is to deter musallis from leaving with a view to induce their participation or at least to view the scenario. Is this ritual executed in this manner permissible?

A. The ritual executed in 'this manner' is bid'ah – bid'ah sayyiah – an evil bid'ah which shaitaan has adorned for the miscreant organizers. There is absolutely no origin and no permission in the Sunnah – in the Shariah – for the perpetration of this bid'ah ritual. The notoriety of the bid'ah is aggravated by the *takleef* (distress) which the misguided pretenders of piety and holiness impose on musallis who wish to leave. It appears that the minds of the bid'atis have become defective, hence they so audaciously block the entrance of the Musjid with their ritualistic paraphernalia. These customs and innovations are not permissible. Shaitaan presents bid'ah as ibaadat. He entraps people into his web of misguidance with such bid'ah rituals thereby succeeding in his plot to divert them from the Sunnah.

Q. A senior Mufti Saheb says that he cannot understand how *qimaar* (gambling) features in medical aid. According to him medical aid is a plain and simple *Ijaarah* (hiring) contract. Please comment and clarify the issue.

A. Advise the senior Mufti Saheb to go back to Madrasah for a refresher course and he will then be in a better position to comprehend the *qimaar* dimension which constitutes the fundamental basis of the medical insurance contract. Read our book on Medical Insurance and ask the senior Mufti Saheb to also peruse the book with a mind divested of bias and bigotry. He will then not fail to discern the conspicuous dimension of *qimaar* on which medical insurance is structured.

Q. A business has four partners. Three provide the capital and one manages the business. The agree-

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

ment stipulates that the manager gives the three investing partners a fixed sum, say R20,000 every six months. Whatever profit is made over and above this fixed sum is for the manager. What is the Shariah's ruling?

A. This is a *baatil* partnership. It is in the category of a *riba* contract. It is imperative to forthwith cancel this *haraam* contract. In a valid *Mudhaarah* contract the percentage profit-share of each partner has to be incumbently stipulated prior to the initiation of the enterprise. Thereafter, the fixed sums which partners draw from the business will be against their profit-share.

Q. After the Imaam has made the Salaam, is it proper for muqtadis to leave to engage in Sunnat Salaat or is it necessary for them to wait until the Imaam has completed the dua?

A. After the completion of the Fardh Salaat, there is a Masnoon dua – a dua which deviates reject. The muqtadis should not unnecessarily abandon this Dua. Dua after the Fardh Salaat is readily acceptable. However, if a musalli is in a hurry and wishes to leave early for some good reason, he is at liberty to leave. It is not Waajib that he waits until the termination of the Imaam's Dua.

Q. A new practice has recently developed in some Musjids. Immediately after the Fardh Salaat, the Imaam has a brief Kitaab-reading session. The entire Jamaa't has to remain seated to listen to the Imaam's reading. Although the musallis are not explicitly instructed to remain in attendance, a feeling of incumbency to participate is evident. Stares and frowns deter anyone from getting up. What is the ruling in this regard?

A. This practice is another innovation (*bid'ah*) introduced by short-sighted persons. After the Fardh Salaat no one may be detained whether directly or indirectly. This method of Kitaab-reading has added a new *bid'ah* to the gradually incremental quota of such baseless practices which strip the acts of *ibaadat* of their Masnoon originality and beauty. Any learned person who is not bereft of Imaani wisdom will not fail to understand the significance of the brevity of the Masnoon Dua after Zuhr, Maghrib and Isha, and the longevity of the Dua after Fajr and Asr. During Zuhr, Maghrib and Isha, the Fardh is followed by Sunnat and Nafl Salaat. Hence, the Shariah orders engrossment in the Sunnat and Nafl without undue delay after the Fardh Salaat. For this reason the Dua after these three Fardh Salaat is brief. On the contrary, the Dua after Asr and Fajr is quite long since there are no Sunnat and Nafl to be made. Now when even the Masnoon Dua is curtailed to permit engagement in the Sunnat and Nafl Salaat without undue delay, then to a far greater degree will it be improper to juxtapose between the Fardh and Sunnat Salaat a new practice which has neither origin nor sanction in the Sunnah. When the

Imaam indulges in his new-found *bid'ah*, the musallis should get up and engage in the Sunnat Salaat. Such action by the musallis will sanitize minds befogged with the darkness of *bid'ah*.

Q. A woman who goes on a journey with her husband leaves home in the state of haidh. She becomes paak (taahir/clean) after reaching their destination which is a few hundred kilometres from their home. How should she perform Namaaz? The intention is to stay at this place for three weeks.

A. She will be considered a Muqem (resident – not a Musaaafir) at her destination. She has to make *Itmaam* (i.e. perform Salaat in full). *Qasr* is not permissible for her. Regardless of her intention or her husband's intention to stay more than 15 days, she has to make *Itmaam*. She will become a musaaafir and perform *Qasr* only if she sets out from this destination on a journey of 77 kilometres or more. Similarly, if she attains purity along the route after having departed from her home in the state of haidh, she will perform *Itmaam* at the place where she became paak (clean). She will become a musaaafir when she intends to travel 77 km or more from the point where she had attained *Tahaarat*.

Q. A very old man who has missed years of Salaat, wants to discharge his obligation. Can he pay Fidyah or what else does he have to do to free himself from this obligation?

A. While a person has life and is able to nod his head, payment of Fidyah for Qadha Salaat is not valid. Fidyah is permissible and valid only when a person is totally unable to execute the obligation. It is incumbent on this aged person to immediately begin making qadha of the Salaat which he had neglected in the past. If he is unable to stand, he should sit and make Salaat. If he is unable to sit, he has to lie down, making Ruku' and Sajdah with signs of the head. The procedure of Qadha Salaat is described in detail in our book, *Kitaabus Salaat* or in any other book such as *Beheshti Zewer*, etc. He should make a note in a book of the total number of Salaat outstanding. Every day when he discharges a Qadha, he should record it in the book. At the same time it is Waajib that he makes a *wasiyyat* (issues a directive) to his heirs that in the event of his death they should check the book to ascertain the balance of his outstanding Salaat, and to pay the Fidyah thereof. The Fidyah is the Sadqah Fitr amount, which is the price of approximately 2 kg bread-flour, which should be given to the Masaakeen (poor Muslims). For each missed Salaat, the Fidyah is the Fitr amount. This applies to Witr Salaat as well. The *wasiyyat* makes payment of the Fidyah compulsory from one third the value of the assets of the mayyit (deceased). If *wasiyyat* was not made, payment of Fidyah will not be Waajib. The mayyit dies with the enormous burden and sin of his undischarged

Salaat if he did not make this Waajib *Wasiyyat*.

Q. A Mufti said over the radio that the use of a nebulizer does not break the fast. Other Ulama say that it does. What is the right view?

A. This Mufti, if Allah Ta'ala does not forgive him, will have to bear the burden of the broken fasts of those people who had destroyed their fasts as a consequence of his utterly baseless fatwa. The sign of a true Aalim is that he unhesitatingly declares his unawareness if he lacks knowledge on an issue. But, the problem is the evil pride which constrains learned men lacking in Taqwa to blurt out dangerous drivel in the attempt to conceal their ignorance on an issue. When a person uses a nebulizer, he does not simply inhale air. The miscreant Mufti Saheb who had hastily and thoughtlessly blurted out his *baatil* fatwa should save his skin by recanting, and announcing that all those who had broken the fast with a nebulizer should make Qadha. We advise the Mufti Saheb to seek the guidance of a pious Muslim medical doctor who will assist to dispel the fog of fallacy which clouded his (the Mufti's) intelligence on the nebulizer issue.

THE MASAAKEEN

Who are the *Masaakeen*?

Two attributes distinguish the *Masaakeen*. (1) They are Muslims. (2) Their

poverty and destitution constrain them to struggle for their daily food. *Masaakeen* are not those who, despite comfort and luxury, technically qualify for Zakaat. *Masaakeen* are not today's pensioners who squander money on cosmetics and are able to purchase items and amenities on credit for which they pay in monthly instalments.

Masaakeen are those who struggle to provide food for themselves and their families. Such poverty-stricken Muslims have a prior right to *Waajib* forms of Sadqah (Zakaat, Fitr, Fidyah and Kaffaarrah).

Q. Is it permissible for a Mufti to charge consultation fees and fees for the fatwas he issues?

A. It comes in the Hadith that the worst specimen of creation is a man who mis-manipulates the Deen to make money. A Mufti is not a lawyer. The difference between secular education and Knowledge of the Deen is a chasm as wide as the vast span between Jannat and Jahannam or the skies and the earth. It is *haraam* for the Mufti to charge fees for propagating the Deen with the Knowledge of Wahi – the Knowledge which Rasullullah (sallallahu alayhi wasallam) entrusted to the Ulama with the directive to disseminate this sacred Amaanat of Ilm in the endeavour to defend the Deen and to direct Allah's Makhloq to the Akhirah. A learned man who exchanges the treasure of

celestial Knowledge for the carrion of this putrid earth, ingests fire into his belly. Molvis and Sheikhs who sit on the shariah boards of the *riba* banks should cleanse the blockage from their spiritual ears and heed this dire warning. Perhaps they may reflect on the noxious carrion they obtain from the banks, and with which they feed their beloved family members. There are honourable and wholesome ways of deriving a *halaal* livelihood.

Q. Are gold anklets (small chains worn by women around their ankles) permissible for women?

A. Although gold and silver jewellery is permissible for females, the Qur'aan forbids them from wearing anklets. Anklets are *haraam*.

Q. A man condemns polygamy, saying that it is filthy. What is his status?

A. He is a *murtadd*. He is no longer a Muslim.

Q. Is it permissible to make Tawaaf-e-Ziyaarat on the 10th Zil hajj before Rami (pelting)?

A. It is Sunnat to make Tawaaf-e-Ziyaarat after the acts of Rami, Thabab and Halq. Nevertheless, making it before these acts is valid.

Q. Is Tahajjud Salaat in Jamaa't permissible at home or in the Musjid? Some Ulama conduct such a Jamaa't in the Musjid during the month of Ramadhan.

A. It is not permissible, whether at home or in the Musjid. It is a *bid'ah* practice.

Q. A shop premises was leased to a trader with the condition that he may trade in only groceries, not in hardware as this would amount to competition with the nearby hardware store. After some time the trader introduced hardware as well. Is it permissible for the trader to sell hardware despite the condition? Can he be evicted according to the Shariah?

A. The condition is baseless. He may not be evicted before expiry of the lease. He is entitled to introduce hardware or any other wares to sell in the leased premises.

Q. Sometimes a person asks to convey his Salaam to someone. Is it incumbent to convey his Salaam as requested?

A. If you had maintained silence or had agreed, then it is incumbent to convey his Salaams to the person mentioned. If you had expressed your inability or reluctance or declined or said, 'Insha'Allah', then it is not incumbent.

Q. Is it Sunnat or Mustahab to make Salaam when meeting a Muslim?

A. Salaam is Sunnat-e-Muakkadah. To respond is Waajib.

Q. If someone says 'Assalamu Alaikum' over the loudspeaker, is it obligatory to respond?

A. It is not Waajib to respond to the Salaam which is transmitted and amplified by a loudspeaker in the same way as it is not Waajib to respond to the Salaam heard on a cassette, cd or recited by a parrot.

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

Q. What happens to the souls of animals after their death?

A. There are several opinions on this question. There is no certitude. Allah knows best.

Q. Is it permissible to say, *Alayhis salaatu was salaam* for a Wali or a Sahaabi?

A. This invocation is restricted for only the Ambiya and the Maalikah. It may not be mentioned for a person who is not a Nabi.

GOLD AND SILVER

Hadhrat Maalik Bin Dinaar (rahmatullah alayh) said that the Taurah mentions that a lover of gold and silver (i.e. of wealth) finds it extremely difficult to proclaim the Truth. Ziyaad Bin A'laa' (rahmatullah alayh) saw in a dream the earth in the form of a woman exquisitely adorned with every conceivable type of embellishment. Observing this dazzling earthly splendour, he said: "May Allah save us from you." The woman (i.e. the earth) responded: "If you desire to be saved from my snares, then abhor gold and silver."

Q. Is it permissible to keep the beard longer than one fist length?

A. Although permissible, it is better to keep the beard one fist length.

Q. A poor Muslim is pursuing secular education at university. Tens of thousands of rands are required to fund him. Could Zakaat funds be used for this purpose?

A. Even if he is poor and even if discharge of the Zakaat obligation is technically achieved, it is not permissible to violate the inherent right and claim of the Fuqara and Masaakeen on zakaat funds to support the pursuit of secular education, especially when this pursuit is at an institution which with certitude ruins Islamic moral character and corrupts Imaan. Zakaat funds may not be used for this purpose.

Q. Nowadays it has become the norm to pay with Zakaat the fees of Muslim children studying at the secular so-called Islamic schools. Is it permissible to use Zakaat for this purpose?

A. Even after affecting *Tamleek* (see article on *Heelah/Tamleek*), it is not permissible to utilize the funds for this purpose.

Q. A poor Muslim yearns to go for Hajj. Is it permissible to give him Zakaat for his contemplated hajj? The cost is about R40,000.

A. Every Muslim yearns to go for Hajj. Hajj is not obligatory on the poor. It is not permissible to squander Zakaat to buy air-tickets, to pay for hotel charges and to pay Sahuc's haraam fees with Zakaat. Zakaat should not be given to this person for this purpose.

Q. Please define the word, faasiq.

A. In the terminology of the Shariah, a *faasiq* is a person who flagrantly abandons Allah's commands and

wantonly perpetrates acts prohibited by the Shariah.

Q. Is there any specific act of kaffarah if accidentally the Qur'aan Shareef fell from one's hands onto the ground?

A. There is no specific kaffarah (penalty to compensate) for this misdeed. Taubah suffices.

Q. Whose wife will an unmarried woman or a divorcee be in Jannat?

A. She will be given the right to select any man from Jannat to be her husband. If she is not satisfied with any mortal male, then Allah Ta'ala will create for her a male *hour* just as he will create female *houris* for the male inmates of Jannat. This information should serve as glad tidings for many women who remain single for valid reasons. They need not be despondent. Life on earth is short – very brief. They will be given wonderful choices in Jannat provided they live a life of abstinence and purity here on earth.

Q. My husband is truly a brute. He is cruel, unjust, uncouth and immoral. His language consists primarily of swear words and vulgarity. I cannot bear to look him in the face. I mechanically proceed with my marital obligations for the sake of our children and also to gain Allah's pleasure. I don't have many years to live in this dunya. My main concern now is the Akhirah. Will I have to suffer the companionship of this man in Jannat as well?

A. Jannat is the abode of everlasting comfort, pleasure and happiness. Don't be worried. You will have a wonderful selection in Jannat. You will be madly in love with your Jannati spouse who will be a bestowal of Allah Ta'ala. The pleasures of Jannat have not even crossed the minds of people even in their dreams. The reward of your Sabr is the rank of Shaheedat which you will, Insha'Allah gain.

A DEPRIVED AALIM

Hadhrat Fudhail Bin Iyaadh (rahmatullah alayh) said: "The closer an Aalim of the Deen is to the ruler (king or government), the further is he from Allah's Proximity." Those molvis and sheikhs who flirt with government officials for attainment of their sinister worldly and nafsani motives, should heed this warning.

Q. Among rural people it has been observed that 3 and 4 year old children, girls and boys, run around naked. What is the Shariah's view?

A. It is not permissible to allow even little children to be naked in public. It is not permissible to look at the satr of even children. The sin of this nudity is on the parents.

Q. With which foot should one come out and enter the house?

A. On both occasions with the right foot, and recite *Bismillaah* as well as the Masnoon Dua for these occasions.

Q. Is there greater significance in repeating each dua three times?

A. Yes, there is greater significance.

Repeating the dua thrice is *afdal* (more meritorious) and the chances of acceptability are enhanced.

Q. There is no place to bury nails and hair in the jail where I am incarcerated. What other way is there for disposal of hairs and nails?

A. If there is no possibility of burying the hairs and nails nor of sending it outside the prison, then as a last resort, it may be flushed down the drain.

Q. I am proceeding for Hajj with my wife and aged mother-in-law. My mother insists on accompanying us. She has already performed Hajj. This will be a Nafil Hajj for her. She is extremely domineering and quarrelsome. I therefore, do not want to take her with. She says that she will curse me if I do not take her with. Her attitude will make the trip miserable for us. What should I do?

A. You are in a difficult situation. The safest option is to take her with. If you leave her behind, her grief will be colossal and insurmountable. The probability of her curse settling on you is almost 100%. She is your mother. You have no choice other than to tolerate her attitude with honourable silence and commendable patience. All the silence, Sabr and other services you can offer her will not adequately repay the boon and the struggles of motherhood. Your patience cannot ever compensate for your mother's patience which she adopted from the moment of your conception. She bore you and cared for you with love and devotion with travail upon travail. You may not be so callous and so unjust to leave behind your tearful mother.

Q. What are the prior duties of the heirs after having buried their father, mother, etc.?

A. Their first and foremost duty after burial is to take stock of the mayyit's financial position. His assets and liabilities and any other matters of trust should be compulsorily attended to immediately after burial on the very same day. It is haraam for the heirs to utilize and derive benefit from the partnership assets – assets which now belong to all the heirs. Stock of the mayyit's private and business assets should be immediately taken. Without this measure, there will most assuredly be misappropriation of the assets. A haraam Will should be set aside and the estate must compulsorily be divided and distributed in accordance with the Shariah. Among the worst acts of injustice and misappropriation which the sons generally commit is to continue trading with the mayyit's assets as if they are the owners. Then years later, the division of the estate becomes an insoluble issue coalescing into hatred, quarrels, disputes and even court wrangles. When the situation has degenerated to this evil level, it will be impossible to believe that the antagonist brothers and sisters at each others throats were given birth by the same mother.

Q. If one sits down for meals immediately after having made wudhu, is it still necessary to wash the hands?

A. Washing the hands before eating is an independent Sunnat act. Even if wudhu has just been made, the hands should be washed specifically for eating purposes.

Q. How often are we required to make khatam of the Qur'aan Shareef?

A. The absolute minimum is two Qur'aans a year. The norm for the masses is one Qur'aan every month. The better option is one Qur'aan per week, and the best is one Qur'aan every three days. A Haafizul Qur'aan who fails to adopt this best method, should hang his head in shame for his failure to appreciate the wonderful treasure of the Qur'aan Majeed. The Mumin's house should be radiant and alive with *Tilaawat* of the parents and the children. Then shaitaan flees from such a home of Noor.

Q. The niqaab which I wear covers my whole face including my eyes. My husband wants me to wear a cloth which exposes the eyes. He feels embarrassed with my whole face covered. He insists that I reveal my eyes when we have to go out. What is the ruling for me?

A. Wear the proper Islamic niqaab which conceals your eyes – the niqaab which you are presently wearing, and with respect, humility, but firmness refuse submission to your husband's haraam demand.

RAABIAH ON HER DEATHBED

When Hadhrat Raabiah Basriyyah (rahmatullah alayha) was in her last moments of this earthly sojourn, Hadhrat Maalik Bin Dinaar (rahmatullah alayh) visited her. He enquired: "What had distressed you the most here on earth?" She replied: 'Sin'. He asked: "Do you desire anything?" Raabiah said: "Yes, I desire *Maghfirah* (forgiveness for sins)." This is the desire of all Auliya. They supplicate for *Maghfirah*, not for lofty spiritual stations. If Allah Ta'ala bestows His Mercy of *Maghfirah*, all else will be obtained.

Q. My husband refuses to have any more children. I love babies. Is he allowed to practise any kind of contraceptive measure without my consent?

A. Allah Ta'ala is the Khaaliq (Creator). When He decrees the appearance of a Soul, it will arrive in this world no matter what the man and woman decide and no matter what kind of contraceptive they practise. The husband may not practise even a lawful form of contraceptive without the consent of his wife. It is not permissible.

Q. I clad my ten-year old daughter in the same Islamic way I dress, including jilbaab and niqaab. My husband objects, saying that the child is too small for this type of garb. Is he right?

A. He is as wrong as shaitaan was when he rebelliously refused to make

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

Sajdah for Hadhrat Aadam (alayhis salaam). It is Waajib for a ten-year old girl, in fact even a seven-year old, to dress in full and proper purdah/hijaab garments and to observe every rule and regulation of Hijaab in the same way as adult women. If they do not, then the parents bear the burden of the sins they commit. May Allah Ta'ala increase your Deeni fervour and may He guide your husband to understand his folly. Rasulullah (sallallahu alayhi wasallam) said: *"There is no obedience to anyone in any act (which involves) sinning against Allah."*

Q. In Zuhr and Asr Salaat, may the muqtadis recite Surah Faatihah and a Surah?

A. Even in these *Sirri* (silent) Salaat, the Muqtadis may not recite any Qiraa't. They may 'recite' in their minds, that is, without tongue and lip movement. This is in terms of the Hanafi Math-hab.

Q. When I was a teenager, I deliberately broke a Ramadhan fast without sufficient reason. Now, 30 years later, I have decided to compensate for my sin. I intend to keep the 60 day Kaffaarah fasting, but my husband is angry. He does not want me to fast the 60 days. Will I be a disobedient wife if I fast in spite of his displeasure?

A. You will not be a disobedient wife by Allah. You will be recorded as an obedient wife. It is Waajib to keep the 60 day Kaffaarah. You are fortunate that Allah Ta'ala has bestowed to you the *taufeeq* to make amends for the grave sin which you had committed. Your husband has absolutely no right of preventing you from a Fardh act of ibaadat. Furthermore, you will not be violating his marital right. You fast during the day, not during the night time. His objection has no Shar'i validity.

Q. After the death of a man, his two sons continued with the business. The estate was not distributed to the heirs. Several years later, they decided to wind up the estate. All the business assets left by the father were employed in the business by the two sons. What is the status of the profit which the two sons had acquired? Do the other heirs share in the profits?

A. If the two sons had employed and used the mayyit's assets without the consent and approval of the other heirs, then all of them will share proportionately in the profit. If the heirs had consented without having made any partnership agreement, then the profit belongs to only the two sons while the original assets or their value have to be divided among the heirs.

Q. Is it necessary to perform Tahyatul Musjid every time one enters the Musjid the same day?

A. There is greater merit in performing Tahyatul Musjid each time one enters the Musjid. Nevertheless, once a day will suffice.

Q. Is it correct that the Khalifah of the Ummah has to be a member of the Quraish?

A. Yes, the Khalifah has to be a Quraishi.

BANK INTEREST

Q. A person has an account in the bank. The account pays interest. Is it permissible to offset the interest against the bank's service fees and charges?

A. If the 'interest' has not been withdrawn from the bank, and it still reflects on the statement, then it is permissible to offset it against the bank's services fees and whatever others charges may have been levied. But if, the money was withdrawn from the bank with the niyyat of taking out the interest, then the question of offsetting simply does not develop.

The Brother who had posed this question, raised the following queries after receiving our reply:

Q. If, for example, the account-holder withdraws the money with the intention of interest, did not spend it, will it be permissible to pay the bank's charges with the interest money?

A. Once the money has been withdrawn from the bank with the niyyat of interest, then the tangible money – the notes, etc. – in one's possession will be the actual interest (riba). Now it becomes Waajib to eliminate the interest, and not utilize it for any of one's lawful needs.

Since the service fee which a bank charges is a valid/lawful charge, it may not be paid with the interest which one has in one's possession. The interest may not be deposited into the account to offset the bank's lawful service fees. However, if the bank has charged interest, then the interest may be deposited into the account to offset only the interest, not the service fee.

Q. If the answer (to the above question) is not permissible, then what is the difference between the two methods?

A. The difference is conspicuous although people fail to understand it. Consider the following example. You lend someone R1,000. You have recorded this in your book. The debtor did not pay you on due date. Then you wrote under the R1,000, "Interest R100", making the amount owing to you R1,100. At this stage neither has the debtor paid any interest nor have you received any interest. The day the debtor gives you the R1,100, the actual interest will be confirmed. But as long as it remains an entry which has not been given practical effect, the question of interest does not arise. Similarly, as long as the money has not been withdrawn with the intention of interest, neither did the bank pay any interest nor did the accountholder receive any interest. Book-entries are not tangible wealth. Hence, as long as the interest and the service fees, etc. reflect as book entries, the 'interest' amount shown on the statement may be offset against the charges amount. Thus, if the charges/fees on the statement are R500, and the interest entry is R200, then effectively the bank is charging you R300 for its services.

Q. Can all types of bank charges be paid with interest whether the interest is acquired from the same bank or another bank, and whether the interest has been withdrawn or not?

A. All forms of bank charges may be offset with the 'interest' amount shown on the statement. As long as the money has not been withdrawn with the intention of interest, the offset will be permissible. Valid bank service charges may not be paid with interest money which one has in one's physical possession whether such interest was withdrawn from the same bank or acquired from another bank.

Q. Some people say that the bank charges cannot be paid with interest, due to the bank rendering a service. Is this correct or incorrect?

A. We are not concerned with what 'some people' say. They speak without proof of the Shariah. Furthermore, we too say that bank charges may not be paid with interest. What we are saying is that in the offset exercise, the question of interest does not arise. The service fees are not being paid with interest. An imaginary payment of 'interest' has no validity and is not payment with interest.

Q. Should one who has such a banking account, change the account due to the interest factor?

A. There is no need to change the account to another type. By maintaining the same account, the bank charges are alleviated due to the Islamic validity of the offset exercise.

FEMALES AND THE STREET

Hadhrat Ibn Umar (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said: "There is no share for women in emergence (i.e. it is not permissible for them to leave the home) except if compelled to."

Hadhrat Ibn Mas'ood (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said: "Woman is Aurah (an object of concealment). When she emerges (from the house), shaitaan casts surreptitious glances at her (waiting to involve her and others in immorality)."

Q. I have missed several fasts of Ramadhan due to haidh. I am told that if I keep all the Qadha fasts during the month of Shawwaal, I will also receive the reward of fasting the six Sunnat days of this month. Is this correct?

A. This is correct according to one view of the Ulama. Nevertheless, it is obviously better to fast separately – the Qadha as well as the six days. But if this is difficult, then fast only the Qadha. There is no shortage of reward in the Divine Treasury. The physical and spiritual weaknesses of people in this era are extenuating circumstances for attracting Allah's boundless Rahmat.

Q. The Shariah orders that parents

who make gifts to their children during their lifetime, give equally to all children whether they are male or female. Is it permissible for parents to discriminate in this regard on the basis of gross insolence of a particular child and deprive him of gifts?

A. Gifts are not inheritance. On the basis of insolence, an heir cannot be deprived of his/her share of inheritance. However, a parent may deprive the insolent child from gifts.

Q. How should the profit be divided in a faasid (corrupt) Mudhaarabah?

A. In a *Faasid Mudhaarabah*, all the profit will be taken by the investor of the capital. The manager of the business (*the Mudhaarib*) will be paid a market-related salary.

Q. Is it permissible to operate a book-hiring service? Fees will be charged for books.

A. It is not permissible to hire out books. Fees for such a service are haraam.

Q. In a partnership (Shirkat), a fixed sum of money is stipulated for the working partner in addition to his profit share. He is paid a fixed monthly salary. What is the ruling?

A. The *Shirkat* is invalid. It is not permissible to stipulate a salary for a partner regardless of him being active in the business.

Q. A wife made a gift of her car to her husband. She stipulated that he may not use the car for a taxi business. The husband accepted the condition, but then used the car for a taxi. Can the wife reclaim the car?

A. No, she has no right of reclaiming the vehicle. The car is the property of the husband. The condition which she stipulated has no validity. Conditions attached to gifts fall away.

Q. A woman has sufficient funds to go for Hajj. Her husband refuses to accompany her. This is her Fardh Hajj. Can she go with her brother even if her husband forbids her?

A. If her brother is not a faasiq, then it is compulsory for her to go with him for her Fardh Hajj. Her husband may not prevent her. If he refuses consent, she should proceed even without his consent.

Q. Is it permissible for a debtor to go for hajj if he has not settled his debts?

A. If the creditors demand payment, he may not go. Creditors have the right to prevent the debtor from going for Hajj. If it is a long term debt which he pays in instalments, he may go for hajj.

Q. Is it permissible for a married man to go for a holiday overseas if his father opposes him and orders him to stay? The parents are not financially dependent on their son.

A. It is not permissible for the son to go on a journey without the approval of his parents. It makes no difference if he is married or not. It is Waajib for the son to obey his parents in all lawful acts. Only if Hajj is Fardh on him, and his parents are not dependent on him, may he go for Hajj even if they

(Continued on page 12)

THE MUNIFICENCE OF ALLAH

AMONG THE INNUMERABLE bounties which Allah Ta'ala bestows to us is *Taufeeq* which is the spiritual ability of submission to the Truth. Every deed of virtue that is accomplished is a direct consequence of the *taufeeq* which Allah Ta'ala bestows. It is not the product of our efforts or will-power. Without *taufeeq* from Allah Ta'ala, it would never have been possible for this weak mortal being, encumbered with a multitude of human frailties, and controlled by an evil *nafs* operating in collusion with Iblees, to offer even two raka'ts Nafl Salaat with constancy.

Without *taufeeq* it is impossible for man to withstand the evil promptings and dictates of the bestial *nafs* which perpetually seeks gratification for its evil desires in unlawful ways. When man follows the directives of the *taufeeq* which Allah Ta'ala grants, he comes into sharp conflict with his *nafs* and shaitaan. Allah Ta'ala rewards him for the ensuing struggle against his bestial instincts. If he sustains the struggle which he had initiated by virtue of the *taufeeq* bestowed by Allah Ta'ala, he emerges successful and is munificently rewarded. If he ignores the directive of

the *taufeeq*, the *nafs* and shaitaan will overwhelm him. His *Aql* (Intelligence) will become enslaved to his *nafs*, and the *taufeeq* will be obliterated.

Allah Ta'ala munificently rewards his devotees for the acts of virtue which are also the effects of the bounty of *taufeeq* which He bestows. Nothing is from us. The munificence and mercy of Allah Ta'ala should be appreciated and gratitude offered. He rewards us for the virtuous deeds which He enables us to practise. It is therefore essential to express *shukr* for every virtue one is able to perform. Whenever a good deed is accomplished, be grateful, not proudful. And, true *shukr* is to follow up the good deed with another good deed, and to abstain from acts which do not countenance the Pleasure of Allah Ta'ala, be such acts of the permissible class.

IMAAM A'ZAM - THE GREATEST IMAAM

RASULULLAH (sallallahu alayhi wasallam), placing his blessed hand on Hadhrat Salmaan Faarsi (who was a Persian), said: "*If Imaan (i.e. the Deen) was on the planet Venus, then a man from them (i.e. from the Persians) would acquire it (from there).*"

Commenting on this Hadith, Haafiz Suyuti (rahmatullah alayh) said: "This Hadith is an authentic and reliable basis for the inference that the reference

was to Imaam Abu Hanifah (rahmatullah alayh)."

An eminent Student of Haafiz Suyuti further commented: "Our Ustaadh was convinced that this Hadith referred to Imaam Abu Hanifah (rahmatullah alayh) without any doubt, because no one else (besides Imaam A'zam) among the Persians had attained the lofty status in Ilm of the Deen occupied by him."

FOUR MOUNTS

SOMEONE ASKED Hadhrat Ibraahim Bin Adham (rahmatullah alayh): "How do you spend your time?" He said: "I have four mounts which I constantly ride. I mount and dismount along the perpetual journey. When Allah Ta'ala bestows to me a *ni'mat*, I mount my horse of *Shukr* (gratitude) and enter the Divine Presence. When I do some good act, I mount my horse of *Ikhlaas* (sincerity) and ride into the Divine Presence. When a calamity befalls me, I mount my horse of *Sabr* (patience) and proceed into the Divine Presence. When I commit a sin, I mount my horse of *Istighfaar* and *Taubah* (Forgiveness and Repentance), and present myself in the Divine Presence."

tolerable, the NNB Jamiat with all its professed religiosity, has been able to condone the blasphemous insults which the *Sunday Times* has printed against Rasulullah (sallallahu alayhi wasallam).

The Government has called for the *Sunday Times* to be boycotted because one of its colleagues has been inveighed. Can the NNB Jamiat now not shed its conniving nifaaq and join the boycott of the paper which has adopted a policy of maligning Nabi-e-Kareem (sallallahu alayhi wasallam) and our Deen? Can the NNB Jamiat not understand the need to close ranks with the Muslim community in its defence of Islam?

A SIGN OF QIYAAMAH

Among the Signs of Qiyaam, said Rasulullah (sallallahu alayhi wasallam), is the raising of voices (with talk) in the Musjid is Haraam. In *Fathul Qadeer* it is mentioned: "*Permissible talk inside the Musjid devours good deeds as fire devours fuel.*" Even such conversation which is permissible outside the Musjid is forbidden inside the Musjid. Most people are careless and even indifferent regarding this prohibition.

kaafiroon abhor it."

Insha'Allah, their propaganda and conspiracies are doomed for failure.

THE GOAL OF LIFE

A sage (buzrug) admonishing a man said: "Flee from people, and you will meet Allah Ta'ala. Take hold of *Sidq* (Truth) and *Taqwa* (piety); abandon *ujub* (vanity) and *riya* (show); be the master of your *nafs*. You will then reach your Goal – the Pleasure of Allah."

600,000 – THEIR HAJJ IS ACCEPTED

Hadhrat Abu Abdullah Jauhari (rahmatullah alayh) narrated: "Once I fell asleep on the Plain of Arafaat. In a dream I saw two Angels descending from the heaven. The following conversation took place between the two Angels:

FIRST ANGEL: How many people performed Hajj this year?

SECOND ANGEL: Six hundred thousand. But the Hajj of only six persons was accepted.

FIRST ANGEL: What has Allah Ta'ala done with the Hajj which He has not accepted?

SECOND ANGEL: Allah is Most Gracious. By virtue of the six persons, he has accepted the Hajj of the six hundred thousand. Allah bestows His kindness and mercy to whomever He wishes."

HARMFUL FRIENDSHIP

Hadhrat Baaqir (rahmatullah alayh) said: "My father (Hadhrat Zainul Aabideen) instructed me to refrain from befriending four types of people:

A faasiq. He will betray you for a morsel of food.

A liar. He will deceive you.

A stupid person. He will harm you even if his intention is to benefit you.

A person who severs family ties. In three places, the Qur'aan describes him as *mal-oon* (one on whom settles Allah's curse).

THE CALAMITY OF LEADERSHIP

Offering advice and admonition to the Muslim army, the eminent *Sa-haabi*, Hadhrat Salmaan Faarsi (radhiyallahu anhu) said: "*If eating sand will save you from being the ruler of even two person, then rather do so (that is, eat the sand but do not become the ruler). And fear the cry of the oppressed, for verily it (the curse of the oppressed) is not debarred (from penetrating the Heavens and reaching the Divine Court).*"

In this era of materialism and atheism, irreligiosity and immorality, in which dark conspiracies are evolving to enable the western kuffaar to dominate the world scene, there is no better and more imperative an obligation on the Ummah other than sustaining the Madaaris. May Allah Azza Wa Jal create alertness in the hearts of the Mu'mineen and diligence to discharge their incumbent obligation in defence of Islam.

THE NNB JAMIAT'S CONNIVING NIFAAQ

PERHAPS AN awakening may dawn on the *No Name Brand Jamiat* in the light of the Government's call to boycott the *Sunday Times*. The NNB Jamiat has not only supported the *Sunday Times*. It has actively and hypocritically been conniving behind the scenes in sinister moves to thwart the boycott initiated by the Muslim community. The handful of Muslim businesses still advertising in that paper which has insulted Rasulullah (sallallahu alayhi wasallam), have been exhorted and goaded on to advertise by the NNB Jamiat.

In its drunken stupor of malice for the Jamiatul Ulama Gauteng who had initiated the boycott, the NNB Jamiat has deliberately closed its eyes to the

Imaani damage it has inflicted on its own soul and the souls of those money-hungry advertisers who have found a convenient support for their evil support of the *Sunday Times* in the *nifaaq* of the clique who steers the NNB Jamiat into Hell's path.

RANKS

While the Government has closed ranks in a show of solid support for its comrade, the cabinet minister who has been scurrilously reviled by the *Sunday Times*, the NNB Jamiat cannot find space in its heart for the honour of Rasulullah (sallallahu alayhi wasallam). While the Government despite its constitution espousing *all* the causes of libertinism, has found the *Sunday Times* vituperation of its comrade in-

TARGETING ISLAM!

(Continued from page 1)

opposed to Islam and who speak the language of Bush and Blair. The whole miserable lot of shayaateen are targeting Islam for extinction, hence the onslaught against the Madrasahs.

Hizbush Shaitaan (the Army of Shaitaan) has realized that the Madrasahs are the bastions of the Deen. Despite their total awareness of the fact that there is absolutely no relationship which the 'Camel Age' Madrasahs have with the nuclear arsenal prepared by *only* products of western universities, the focus of their plots is directed to the Madrasahs and to the simple Madrasah personnel.

ALLAH'S RESPONSE

The world of kufr has coalesced to destroy Islam with their strategy of directing their combined energies against the Madaaris and all connecting Deeni institutions. The obligation of the Ummah to sustain these Qur'aanic institutions has intensified manifold. While the massive plot to eradicate Islam is in motion, Allah Ta'ala proclaims with vehemence in the Qur'aan Majeed:

"They (the kuffaar plotters) conspire to extinguish the Noor of Allah (Islam) with their mouths, while Allah intends to complete His Noor (i.e. to sustain and protect), even though the

THE TRUE WAAJIB concept of Taqleed of the Sahaabah and Aimmah-e-Mujtahideen is frowned on, criticized and ridiculed by not only modernists and deviant salafis. In this era a satanic revolution of intellectual disfiguration has disorientated the products who are associated with that noble and illustrious Fraternity known as the Ulama of Deoband. The institutions of these noble Luminaries of Islam – the Daarul Uloom – have suffered a terrible and a lamentable fate of moral and spiritual evisceration which has spawned the intellectual dis-orientation which the molvi products of this age display.

Roohaaniyat (Spiritualism) has been totally smothered and obliterated from our once great Madaaris. *Islaah of the Nafs* (moral reformation) has become a subject on which 99% of the Asaatizah and Students frown and even mock. *Baatil Ta'weel* (baseless, weird and satanic interpretation) is employed to undermine the golden precepts, principles and policies of the illustrious Akaabireen who founded and developed these great Deeni Institutions to the pinnacle of intellectual, moral and spiritual glory and success with their sincerity and devotion.

TAQLEED

The cornerstone of all the Institutions related to the original Ulama of Deoband was the sacred concept of *Taqleed*. This concept embraced *Taqleed* of the Rasool, of the Sahaabah and of the Aimmah-e-Mujtahideen in the primary stage. This noble *Taqleed* coalesced into the *Taqleed* of the immediate Akaabireen who were *all* outstanding Stars of the Sunnah whose knowledge and practice rested on the bedrock of the primary *Taqleed*.

Suddenly there has developed a devilish school of 'taqleed' within the ranks of those associated with these illustrious Madaaris which are the legacies of our Akaabireen. But these *Roohaani* legacies have been plundered, mutilated and buffeted beyond recognition. While an ostensible loose attachment is professed with the true Ulama of Deoband, the products emerging nowadays from the portals of these Madaaris have a resemblance with Deoband in only one respect – in outward appearance. We can proclaim without fear of contradiction that even this loose attachment – the kurtah and

the beard – will soon be relegated to the realms of oblivion. The very same satanic revolution which has disfigured sacred and august institutions such as Jaamia Azhar of Egypt has overtaken almost *all* the Darul Uloom associated with the Deobandi School of Thought.

The Deen is now being imparted at these institutions for only worldly objectives – for *nafsaaniyyat*, in fulfilment of Rasulullah's prediction: "*And Deeni Knowledge will be acquired for purposes other than the Deen.*" The very first hurdle in the path of the shaitaaniyyat which is presently being espoused in these institutions is the sacred concept of rigid *Taqleed*. This concept is the most formidable barrier for *kufir*, *bid'ah*, *dhalaal* and *baatil*. Shaitaan has now succeeded in his conspiracy of subverting and undermining the Shariah. Presenting Hadith as his subterfuge and bait, he has succeeded

in his nefarious plot to wean the Asaatizah and the Students from the *Taqleed* which the Qur'aan commands.

A STRANGE SHAITAANI TAQLEED

BAATIL TA'WEEL

Every Shar'i *hukm* which is unpalatable to the nafs and incompatible with immoral western trends, is subjected to *baatil ta'weel* for achieving its abrogation and displacement to make way for the introduction of the ideas of liberalism spawned by the western kuffaar. But all this shaitaaniyyat is effected and given licence with Ahaadith which are brutally mutilated and rudely torn out of their context.

Admut Taqleed (abandonment of *Taqleed*) is being advocated and practised by these molvis of shallow understanding and deficient textual knowledge without overtly making this declaration – a declaration which is the salient feature of modern-day Salafi'ism.

While the new molvi products silently and subtly refute the *Taqleed* of the Aimmah-e-Mujtahideen, due to their *jahaalah*, they have adopted a strange *taqleed* – a *taqleed* of deviates. Consider the haraam acts of picture-making, television, abandonment of *hijaab*, inviting females to emerge from their homes to participate in public ac-

HIZBUSH SHAITAAN

Unable to refute the Shar'i arguments of the Ulama-e-Haqq, the deviants who belong to the army of shaitaan (*Hizbush Shaitaan*), cling to the *taqleed* of senior deviants who once upon a time were members of the Fraternity of Haqq. Thus, we find those ludicrous molvis who have shrugged off the *Taqleed* of the Aimmah-e-Mujtahideen, citing in defence of their *baatil* the

JAHAAALAT

These miserable ulama-e-soo' – the muqallideen of shaitaan whose external façade are the so-called senior ulama of Pakistan who are espousing the causes of capitalism and liberalism – in justification of all their haraam activities are dumbfounded and at a total loss when Shari evidence is demanded for their corrupt views. The only stupid argument they offer is that a certain mufti of Pakistan says that it is permissible. In refutation of this *jahaalat*, the Qur'aan Majeed states: "*They take their priests and their saints as gods besides Allah.*"

These juhhaal molvis who have covertly renounced *Taqleed*, are capable of only making unintelligent sounds like dumb animals when their Shar'i basis for their *baatil* is demanded. The only stupidity which is discernable from their braying and mooing is: 'That mufti sahib of Pakistan says that television is permissible.' They can only present their stupid 'daleel' of *taqleed* of deviates and liberals who have betrayed Islam and the Ummah.

These deviant 'seniors' of Pakistan who have been appointed 'imaams' by juhhaal molvis who are slaves of the nafs come within the full glare of the Qur'aanic stricture:

"*Verily, they who conceal that (Shariah) which Allah has revealed of the Kitaab, and they purchase with it a miserable gain, verily they do not ingest into their bellies anything but the Fire. Allah will not speak with them (with mercy and affection) on the Day of Qiyaamah nor will He purify them (with His Forgiveness), and for them will be a painful punishment. They are the ones who purchase dhalaalah (deviation) with huda (Imaani guidance), and athaab (punishment) with maghfirah (forgiveness). What has made them so patient in the matter of the Fire?*"

Our Shariah is the Our'aan and the Sunnah transmitted from the Sahaabah through the Channels of the Aimmah-e-Mujtahideen. This Shariah is attainable only by means of Taqleed. There is absolutely no other way of reaching the Haqq which Allah Ta'ala has encapsulated in the Our'aan and Sunnah.

3 TALAAQS = ONE –

THE 'FATWA' OF THE ULAMA-E-SOO'

THE CAPE TOWN Muslim Judicial Council (MJC) recently issued a *baatil* 'fatwa' purporting belief in a concept of 'trinity', namely, three *talaqs* equal one *talaq*. One of Allah's punishments here on earth for the ulama-e-soo' is mental derangement. This derangement is the fate which the Trinitarians suffer.

There is consensus (*Ijma'*) of all Four Math-habs on the Shariah's Ruling that THREE *Talaqs* are THREE *Talaqs*

regardless of the method of pronouncement. Whether the three *Talaqs* are issued over a period of a million years or all in one breath of a second, the *Nikah* immediately terminates the moment the third *Talaq* is pronounced. Once the third *Talaq* has been pronounced, the *Nikah* has finally and irrevocably ended, and there is no scope for reconciliation and *Nikah* between the former husband and wife.

Those evil molvis-cum-sheikhs who pillage and plunder

the Ahkaam of the Shariah and constrain couples to live in an adulterous

union with their satanic 'fatwas', are the camp-followers of Shaitaan-in-Chief. In fact, they are among the human devils (*Shayaateenul Ins*) or devils in human form. It is about such deviant learned men who mutilate the Shariah that Rasulullah (sallallahu alayhi wasallam) said: "*Verily, I fear for my Ummah, the Aimmah-e-Mudhילהen.*" (*Such sheikhs / molvis who mislead the Ummah, deviating them from Siraatul Mustaqeem.*)

BAYAZID BUSTAAMI'S PENANCE

HADHRAT BAAYAZID Bustaami (rahmatullah alayh) narrated the following episode:

"One night it was intensely cold. Late in the night I intended to wake up for Tahajjud Salaat, but my nafs refused to co-operate and I lingered under the blanket. Soon thereafter I was overcome with thirst. I went to drink water. After quenching my thirst, I was overwhelmed with remorse. While I left the

warmth of the bed for my own need, I was indolent when I had to discharge my duty to Allah Ta'ala. Spontaneously, with this self-reproach, I vowed not to drink water for a whole year.

I then regretted this rash vow. How was it possible for me to honour such a vow? However, Allah Ta'ala pervaded my heart with serenity. An inner voice admonishing me said: 'O Bayazid! Some-

(Continued on page 8)

NNB JAMIAT'S UMBRAGE

VOICING ITS CONSTERNATION over the objections of the Ulama organizations and of others on the misappropriation of the appellation, 'South Africa', which the NNB Jamiat has attached to its elastic name, the NNB laments in its most recent pamphlet:

"It is strange that this appellation has caused consternation in some circles while there are dozens of other social, welfare and judicial bodies using the suffix "South Africa".

There is no 'strangeness' in the objections. The 'certain quarters' in fact refer to the Jamiatul Ulama KwaZulu-Natal, Jamiatul Ulama Gauteng, Jamiatul Eastern Cape and Mujlisul Ulama of South Africa. These Ulama bodies have valid concerns for their objections. The fundamental concern is the protection of the Shariah. The misappropriation of the 'South Africa' appellation by the NNB Jamiat (No Name Brand Jamiat) is fraught with dangers for the Shariah, hence the 'consternation' and objections.

In which way is the Shariah imperilled by the NNB Jamiat's adoption of the 'South Africa' designation? This needs to be explained to enable Muslims to understand exactly the undercurrents of the misappropriation and the objections.

It has become conspicuous that the NNB Jamiat is being steered by a clique who fits snugly within the domain of the *Ahl-e-Baatil* (People of Falsehood and Deviation). The scope of this discourse precludes an elucidation of the *Baatil* in which the NNB Jamiat is mired. Insha'Allah, if the need develops and if Allah Ta'ala grants us the *taufeeq*, a booklet discussing the *Baatil* of the NNB Jamiat, perpetrated in the name of Islam will be published.

The Ulama implicitly believe that the NNB Jamiat's appropriation of the appellation is motivated by a sinister agenda. That agenda, in the main, is to peddle the idea that this miscreant NNB Jamiat is the *sole* representative of *all* the Ulama of South Africa. Stemming from this baseless impression is the necessary corollary of representation of the Muslim community of South Africa. Besides bandying this agenda in private circles, the public statements by one

reverend gentleman of the NNB Jamiat are adequate for indicting and damning this misguided body, and for confirming the fears of the other Ulama organizations.

'CHIEF THEOLOGIAN'?

Towards the end of the year 2006, the NNB Jamiat issued a pamphlet of clarification in which it categorically and unambiguously distanced itself from the Jamiatul Ulama Gauteng. In a bold and screaming caveat it proclaimed: **"NOTE – Jamiatul Ulama Gauteng based in De Deur is NOT associated with the Jamiatul Ulama"** (i.e. with the NNB Jamiat). Despite this dissociation and acknowledgement of the fact that the Jamiatul Ulama Gauteng was a different entity apart from the NNB Jamiat, its spokesman, Mr. Bham, in an article which appeared in the Star newspaper on 20 March 2007, audaciously, irrationally and stupidly traded the idea: *"Moulana Ibrahim Bham is the chief theologian of the Jamiatul Ulama of Gauteng."* The Jamiatul Ulama Gauteng wrote to the Star pointing out this discrepancy and misrepresentation, and urged that paper to rectify the misconception which this false statement had created. The Star chose to ignore the Jamiatul Ulama Gauteng's letter of objection. The NNB Jamiat too chose to perpetuate, at that stage, the falsehood that it was the Jamiatul Ulama Gauteng, hence no retraction/rectification was ever published.

'THE LEADER'

In another example of misrepresentation, the Star on 22 June 2007 made the following brazenly false allegation: *".....Moulana Ebrahim Bham, the leader of SA's Council of Muslim Theologians"*. There is no such organization as 'South Africa's Council of Muslim Theologians'. Furthermore, this reverend gentleman is NOT the leader of the Ulama. Although he has projected by misrepresentation the falsity of him being the 'leader' of some imaginary national Council of Muslim Theologians of S.A., no one in Ulama circles and no Muslim who understand the politics of the *nafs* bought or swallowed the stupid and insipid drivel published in the Star.

"2 MILLION MUSLIMS"

In another claim of stark misrepresentation, the Star in its issue of 22 June 2007, alleged: *"He (i.e. the reverend representing the NNB Jamiat) said he was speaking on behalf of SA's 2 – million Muslims....."* From whence and when did 2 million South African Muslims mandate the NNB Jamiat to act as its representative?

These examples adequately illustrate the inordinate craving for leadership and aggrandizement of the clique representing the NNB Jamiat. On the basis of this craving for leadership, there is valid cause for suspecting the motives underlying the appropriation of the 'South Africa' designation by the NNB Jamiat.

The question may be posed: Why fight them on this issue? Let them satisfy their inordinate craving for aggrandizement and lust for leadership. How does their misappropriation of the designation affect the Shariah and the other Ulama organizations who are objecting?

This question has validity and needs to be answered. If there was no potential danger for the Shariah, it would have been futile and a display of *nafsaaniyat* to oppose the stupid cravings of an errant group of individuals.

ULTERIOR MOTIVE

There are valid grounds for the belief that the ulterior motive for having appropriated the designation is to gain recognition by the South African government. The dark agenda is to trade the impression to the government that the NNB Jamiat is the representative of the Ulama of South Africa and of the Muslim community of the country. This is where the grave danger lies.

Everyone is aware of the MPL controversy. The kufr so-called Muslim Personal Law bill has generated intense argument and controversy in South Africa. While the other Ulama organizations vehemently opposed this kufr bill which its proponents sought to deviously paint in the colours of the Shariah, the NNB Jamiat was perspiring in its shaitaani efforts to get the haraam proposed kufr bill accepted by the government. Due to the intense opposition of the Muslim community and the

Ulama, the bill was shelved. The government demands consensus of the Muslim community for considering the promulgation of the kufr MPL bill.

We believe that the NNB Jamiat seeks to subtly, from behind the scenes, peddle the idea of 'consensus' by posing to be the spokesman and representative of the Ulama and the Muslim community. This is the primary motive for the inordinate craving for appropriating a designation which is most unbefitting the provincial status of the NNB Jamiat.

ITS OPERATING SPHERE

On its letterheads and pamphlets, the NNB Jamiat purports to be "Operating in Gauteng, Limpopo, Mpumalanga, North West, Free State and Northern Cape Province". On the basis of its own admission, it hitherto has not brought within its operation the whole of South Africa. So why at this juncture crave to be known as Jamiatul Ulama *South Africa*? The darkness of the agenda is conspicuously borne out by its claims of being "the chief theologian of Jamiatul Ulama Gauteng", "the leader of SA's Council of Muslim Theologians" and the representative of "2 million Muslims of South Africa".

The reason for not objecting against the "dozens of other social, welfare and judicial bodies using the suffix "South Africa", is obvious. The 'dozens of other' bodies pose no danger to the Shariah. There is no misrepresentation by the 'dozens of other' bodies. No organization bearing the 'South Africa' appellation has hitherto laid claims of representing "2 million Muslims" and of being "the leading theologian of some imaginary SA Council of Muslim Theologians", or of being the "chief theologian of the Jamiatul Ulama Gauteng". There is no fear to the Shariah emanating from the 'dozens of other' bodies, hence no objections.

NNB JAMIAT

The NNB Jamiat should understand and take notice that it will not be allowed to claim representation of the Ulama of the country nor of the 2 million Muslims of South Africa by misrepresentation and *nafsaani* gymnastics. The relevant authorities of the country will have to be appraised of the true standing of this miscreant Jamiat. It remains the NO NAME BRAND JAMIAT.

THE NNB'S MOULTING PROCESS

IN ITS CONFUSION and misdirection, the NNB Jamiat has passed through several changes in its moulting nomenclature process. It vacillated from one designation to another, like a wildly swinging pendulum. This baneful moulting process was initiated by the clique which had derailed the original Jamiatul Ulama Transvaal from its Path of Haqq chalked out for it by the Ulama-e-Haqq who had pioneered the Jamiat, and who had for decades been the vanguards of the Shariah in the province of Transvaal.

The present clique led by the reverend gentleman, while continuing with the old name (Jamiatul Ulama Transvaal) for some years, had derailed

the Jamiat from its Course of Haqq. Today the NNB Jamiat is not even a shadow of the old Jamiatul Ulama Transvaal.

Years after having hijacked the Jamiatul Ulama Transvaal, the misguided clique just recently shed the 'Transvaal' appellation. In consequence it went through the following process of convulsions:

Jamiatul Ulama Transvaal > Jamiatul Ulama Johannesburg > Jamiatul Ulama > Jamiatul Ulama Gauteng, then it swung crazily around back to Jamiatul Ulama. Now suddenly it changed colour into 'Jamiatul Ulama South Africa.'

References to evidence the moulting process of the NNB:

- Jamiatul Ulama - June 2006 Program of Action pamphlet, and Clarification pamphlet
 - Jamiatul Ulama Johannesburg – The Star, 22 January 2007
 - Jamiatul Ulama Gauteng – The Star, 20 March 2007
 - Jamiatul Ulama – In subsequent pamphlets
 - Jamiatul Ulama South Africa – Eid Day Message pamphlet October 2007
 - *Jamiatul Ulama Southern Africa – Awaiting announcement*
 - *Jamiatul Ulama Africa – Awaiting announcement*
 - *Jamiatul Ulama of the Universe – Awaiting announcement*
- We believe that the moulting process may not have terminated. There yet remains Jamiatul Ulama Southern Africa, Jamiatul Ulama Africa, and Jamiatul Ulama of the Universe. Whatever designation men of baatil select, in the final analysis the reality cannot be concealed under the transparent veneer. Everyone understands and can see that under the plumage lurks the No Name Brand Jamiat. Hadhrat Junaid Baghdaadi (rahmatullah alayh) said:
- "Whoever seeks honour (name and fame) with baatil, Allah will overwhelm him with disgrace with the Haqq."**

BAYAZID BUSTAAMI'S PENANCE

(Continued from page 7)

thing may be impossible for you. It may be impossible for entire creation, but it is not impossible for the Creator of the universe and of all creation. Whenever He intends to do something, He says to it: 'Be!', and it comes into reality."

By the grace of Allah, my Qasam (Oath) was fulfilled. For a whole year I abstained from drinking water. Whenever thirst appeared to be intense, I would reproachfully address my nafs: 'Do not be indolent in the matter of ibaadat. If you fail to co-operate, I shall prevent you from drinking water lifelong.'

THE HARAAM FEES OF THE 'HALAAL' CERTIFICATES

THE EVIL MOTIVE of *all* the haraam 'halaal' certificate purveyors is monetary gain, and nothing else. The monetary factor is the ultimate objective of the mass producers of 'halaal' certificates which are doled out left, right and centre. As long as the money is forthcoming, the confounded haraam certificates are churned out.

The 'halaal' certificate trade in financial terms is one of the most lucrative avenues for sucking money in haraam ways from traders who are subjected to considerable pressure to fork out haraam fees and royalties. All such fees levied by the miscreant 'halaal' organizations are pure haraam riba. The riba is aggravated by extortion.

According to the Shariah, it is absolutely haraam for the purveyors of the haraam scraps of paper dubbed 'halaal certificates' to extort money from traders for the unwanted 'services' which the vendors of these certificates impose on traders.

HARAAM RIBA

The riba charged by these illegitimate 'halaal authorities' runs into millions of rands. The trader who is con-

strained to pay a fee does not hire the haraam inspector. The haraam inspector is not in his employ. The 'service' of the stupid inspection is imposed on the trader who is under compulsion to cough up the stipulated riba fee. If he refuses, indirect measures of pressurization are adopted to harm his reputation and to cast doubts on the halaal nature of his products.

Those who refuse to be enlisted, especially those who have thrown out the haraam certificates, are subjected to deliberate gossip and rumour-mongering initiated by the vendors of haraam certificates, calculated to adversely affect their sales. In subtle and cunning ways the notion is spread that the products of such traders are 'haraam' or 'doubtful'.

Most Muslim traders are of weak Imaan. Their faith in the *Razzaaqiyat* (Providence) of Allah Azza Wa Jal is deficient. They are therefore constrained to submit to the haraam demands for riba made by the purveyors of the confounded certificates.

PARASITES

There is no justification and no basis in the Shariah for charging fees for

these miserable scraps of paper and for the unwanted stupid inspections which are designed only for sucking money from the traders. These vendors are truly parasites. They devour haraam riba. They subsist on haraam. They feed and sustain their families with the haraam riba. They live in luxury with the haraam riba which they extort from traders. They ingest the Fire of Jahannum into their bellies by devouring the haraam riba which they extort and usurp.

In fact vendors of 'halaal' certificates who charge fees for their scraps of paper and for their ludicrous unwanted inspections are unconcerned with halaal-haraam issues. Their primary concern is the boodle which, Islamically speaking, they gain in dishonest and despicable ways. There is no worse income than the money derived by riba means.

MULTI-MILLION RAND

The haraam 'halaal' certificate trade is a multi-million rand industry. Personal pockets and coffers are swelled, and the bodies are nourished with only haraam, rendering them befitting candidates for Hell-Fire according to the

Hadith of Rasulullah (sallallahu alayhi wasallam). While the money of most traders is contaminated – a mixture of halaal and haraam – the income of the scrap-paper purveyors consists of only haraam riba. There is not even a second avenue of superficial 'halaal' wealth in the haraam certificate trade.

The monetary stakes are high. It is for this reason that encroachment on the 'private' domain of operation of any vendor leads to blood-letting. The crave for haraam money acquired so easily by these evil vendors has rendered them impervious, deaf and blind to the *Ah-kaam* of the Shariah. As long as the boodle comes, they are happy.

Consider just one case of easy acquisition of haraam riba. Just one poultry plant 'serviced' by a haraam authority under whose jurisdiction the plant falls, charges half a cent riba per bird. The poultry plant slaughters a quarter million birds a day. This is an annual riba income of almost R500,000. This is from only one poultry plant. Every nook and cranny of the country is supplied with 'halaal' certificates. The riba funds just come in pouring – in torrents. But, the outflow is extremely viscous and dubious. What happens to the millions of rands which these vendors extract from traders? How does it get siphoned? In this evil trade there is much food for thought!

THIS IS NAKPAKISTAN

The *Daily Times* of Pakistan (Nakpakistan — the Impure State) carried the following report:

"UNUSUAL EID GIFT FOR MALE MPS

ISLAMABAD: Senators and MNAs received a unique gift of 100 condoms each on the eve of Eidul Fitr from the Ministry of Population in a bid to encourage population control at the top level. Each MP has been gifted a pack of 100 condoms.

The distribution of condoms has enraged some opposition MNAs, who have taken it as an insult, and they have decided to take up the matter with National Assembly Speaker Chaudry Amin Husain. "I will take up the issue with the Speaker and move a privilege motion if need be. We are all educated people.....", said a PPP MNA. He said that perhaps such 'stupid acts' were the government's way of showing the world its 'moderate face'."

THE OBJECTIVE OF HEELAH

HHEELAH IN THE legal parlance of the Shariah, is the transformation of a specific law into another classification. For example, Zakaat funds have to be incumbently distributed to the Fuqara and Masaakeen (Muslim poor) to assist them with essential and basic provisions of life – food and necessary clothes. Zakaat may not be used for building a Masjid or constructing a water-well or for the burial expenses of the poor for example. For the valid discharge of Zakaat, the condition of *Tamleek* is imperative.

Tamleek is to make a Faqeer/Miskeen or anyone legally entitled to accept Zakaat, the owner of the Zakaat. Once the entitled person has accepted the Zakaat, it becomes his property and ceases to be Zakaat. He is free to spend the money in any lawful avenue.

The Shariah permits the strategy of *Heelah* to be employed when there is a dire need (*Dhuroorah*), especially if the need is related to the Deen. An example of such a need is operation of a Madrasah. It is the Waajib duty of the Muslim community to fund the Madrasah with Nafl Sadqah/Lillaah funds. If the community shirks its obligation and opts for squandering money in haraam weddings, haraam luxuries and

for gratifying their boundless nafsani cravings for indulgence in unnecessary luxuries, then the *Heelah* of *Tamleek* of Zakaat funds may be effected with the intention of serving the Cause of Allah Ta'ala which the Muslim community has shirked.

The legal device of *Heelah* is being abused by persons and organizations whose objective is not Allah Ta'ala, the Deen and the Aakhirah. Zakaat funds are being misappropriated for funding pet-projects which lack Deeni urgency, need and importance, for funding secular education in institutions riddled with immorality, for purchasing items of luxury such as carpets, tiles, paint, etc., be it for Musjids, for administrative expenses such as wages and running air-conditioned offices, petrol expenses, refreshments, etc., etc. It is not permissible to resort to *Heelah* to misdirect and misuse Zakaat funds the primary objective of which is feeding the Masaakeen and Fuqara – the orphans, widows and the like.

The objective of *Heelah* is to fund Deeni projects for which there is a dire

need, and the Muslim community, due to niggardliness and indifference, fail in their Waajib duty of funding such projects. It is not permissible to resort to *Heelah* to fund unproductive and unnecessary projects, be these of an ostensible Deeni nature. Zakaat funds are not to be ploughed into bricks, sand, tiles, paints, carpets, etc., etc. via the avenue of unjustified *Heelah*.

It is essential that Muslims scrutinize the bodies to whom they entrust their Zakaat and Lillaah funds. There are organizations which misuse Zakaat and even Lillaah funds for unnecessary and worldly projects while the vast majority of the Ummah is languishing in great suffering in all parts of the world.

It is Waajib for those who handle and distribute charitable funds, not only Zakaat, but Lillaah as well, to expend and distribute the funds with circumspection. Tomorrow on the Day of Qiyaamah, a reckoning will be demanded in the Divine Court. Among the signs of Qiyaamah, said Rasulullah (sallallahu alayhi wasallam) is the misappropriation of *Amaanat*.

RASULULLAH (sallallahu alayhi wasallam) said: "Everyone of you is a shepherd, and everyone of you will be questioned about his/her flock...."

Allah Ta'ala has imposed certain responsibilities on every person in relation to those within his/her control and jurisdiction. Within the ambit of such control and jurisdiction it is incumbent to discharge the obligation of *Amr Bil Ma'roof Nahy Anil Munkar* (Comm-

EMPLOYER – EMPLOYEE

anding righteousness and prohibiting evil). Failing to execute this *Waajib* duty will have its sequel in the Divine Court on the Day of Qiyaamah.

Among the relationships which come within the purview of this rule is the employer – employee relationship. Since life on earth is not the goal, the

Muslim's duties and responsibilities are not confined to mundane activities. Being a shepherd from whom a reckoning will be demanded by Allah Ta'ala, the employer has to ensure that while his employees are in his control and supervision, they fulfil their Deeni duties such as Salaat, Saum, etc.

It devolves on the employer as a Waajib duty to allow his Muslim employees sufficient time to perform their Salaat. If any worker does not perform Salaat, it is the duty of the employer to apply pressure to constrain the employee to perform Salaat. In fact, when engaging a Muslim worker, a condition of the work contract should be observance of Salaat, Saum and the Shariah in general.

(Continued on page 10)

INTER-FAITH — A MENACE WHICH THREATENS THE HAQQ

IT HAS BEEN reported in the western media that “138 of the world’s most powerful Muslim clerics, scholars and intellectuals from all branches of Islam (Sunni and Shia, Salafi and Sufi, liberal and conservative) had come together to write a letter to the world’s Christian leaders — is hailed as something of a miracle.”

(NEWSWEEK)

This conglomeration of 138, far from being “the world’s most powerful Muslim clerics...”, is in fact an assembly of religious imbeciles. They constitute the flotsam and jetsam which float wildly on roaring floodwaters, purposeless and rudderless. In the words of the Qur’aan and Rasulullah (sallallahu alayhi wasallam) they are *ghuthaa* and *ghutaa-us sail* — spiritual, moral, religious and intellectual muck.

The conglomeration of 138 *ghuthaa* has no standing in the Shariah. The direction and destiny of Islam and the Ummah are never in the control, power and jurisdiction of religious imbeciles who have been torn from their Imaani bearings. Testifying to their lack of Imaani perception and Islamic direction, the conglomerate of 138 *Mudhallee* and *Mudhilleen*, wrote to the world’s Christian leaders in 15 pages laced with Qur’anic and Biblical scriptures, that the most fundamental tenets of Islam and Christianity are identical.

This pusillanimous attitude stemming from a grossly deficient Imaan demonstrates the *jahaalat* of the 138 deviants crawling at the feet of kufr. When the fear of Allah has been dispelled, then the fear of even shadows overwhelm the heart. Instead of *Inaabat Ilallaah*, we have this miserable conglomerate of 138 rudderless imbeciles (*ghuthaaus sail*) propitiating the people of *baatil* by demoting Islam from its lofty pedestal of Truth to the ebb of *kufr*. Whereas the Qur’aan and the Sunnah command and constrain the Mu’mineen to present to mankind the

Haqq of Tauheed, we find a group of Shaitaan’s followers masquerading as ambassadors of Islam, offering a hybrid synthesis of Kufr — their *baatil* concept which conjectures a religion in which “the most fundamental tenets of Islam and Christianity are identical”. There is nothing further from the Truth than this colossal falsehood which the group of 138 demoralized deviants denuded of the fundamental requisites of Imaan is propagating to achieve the favours and the dollars of those who have made their life’s mission the elimination of Islam and its Ummah.

A CHASM

There is no need for any dilation to substantiate the Islamically self-evident truth of the vast difference between the fundamental tenets of Islam and Christianity. It is an irreconcilable chasm where Imaan and Kufr — Haqq and Baatil — stand at opposite poles. The very appearance of Islam was for the elimination of the Kufr and Shirk with which the myriad of false religions and ideologies had eviscerated the Truth which Allah Ta’ala had placed as a Trust in the heart of every person. Islam came to expurgate kufr and shirk from the hearts of men, but the conglomerate of deviants have embarked on a policy to sustain and promote kufr.

What is the common factor for the *shaitaani* averment that the “fundamental tenets of Islam and Christianity are identical”? Where is the Tauheed of Islam and where is the trinity of Christianity? What has suddenly transformed these diametrically opposite mutually repellent concepts to become identical? The Qur’aan declares with the greatest emphasis: “*Verily, the Deen by Islam is only Islam. Whoever seeks for a deen other than Islam, never will it be accepted from him.*”

KUFR

It is among the vilest professions of kufr to proclaim the belief that “the fundamental tenets of Islam and Christianity are identical”. Kufr and Imaan have no common meeting ground. The purpose of Imaan is to eliminate kufr and vice versa. This world is the arena for the conflict between Imaan and Kufr. Any Muslim who presents a contrary concept bids farewell to Islam and enters into the domain of *Irtidaad*.

Islam has no truck with the concept of ‘identical tenets’ which the conglomerate of 138 imbecile apologists espouse. This deviant conglomerate neither represents Islam nor the Ummah. Western liberalism has colonized their brains hence they peddle a concept which assaults the fundamental Doctrine of Tauheed which is the pervading theme of the Qur’aan and Sunnah.

Lest this Message of the Qur’aan be misconstrued, we clarify that the abhorrence which Islam displays and propagates for all false ideologies, concepts and religions — and everything besides Islam is falsehood — in no way implies abhorrence for the people who subscribe to the falsehood.

HOSTILITY

All mankind is the focus of the Qur’aan. Islam is Allah’s Final Law for entire mankind. Muslims are under divine obligation to present Islam to men of all religions and ideologies. Such a presentation is not possible when hostilities exist between Muslims and those to whom the Divine Message of eternal Truth has to be directed.

Islam cannot be presented to non-Muslims if Muslims display hatred and hostility. The history of Islam has proven that whole nations of non-Muslims entered the fold of the Deen primarily on the basis of Islamic moral character and justice which the early Muslims displayed. While the doctrines and tenets of kufr are repugnant to

Muslims, such repugnance does not antagonize Muslims against non-Muslims. Abhorrence for the beliefs of falsehood is not a barrier to coexistence.

The requisite of co-operation, and coexistence with non-Muslims is not a fallacious façade acquired from a convoluted fabrication of opposite and mutually repellent beliefs and tenets, which the ilk of the deviant conglomerate of 138 deviants conceives. While Islam eschews the type of hostilities fomented by the U.S.A. and its lackeys, it exhorts justice, kindness and mercy to the entire creation of Allah Ta’ala.

One of the primary objectives for which Allah Ta’ala has created the Muslim Ummah, is to extricate errant mankind from the dregs of Kufr and Satanism. It is indeed lamentable that instead of executing this sacred task, Muslims in this era have in entirety abandoned this obligation.

The blood-letting conflagrations and tumultuous political upheavals which the world is observing in the Lands of Islam are the direct consequences of Western lust for power and its insatiable greed and appetite for the wealth and natural resources with which Allah Ta’ala has blessed the Muslim Nations of the world. The anarchy, murder, strife, pillage, plunder and torture which engulf the world today are primarily the effects of the conspiracies of America in particular, and of the West in general. There is absolutely no relationship of these evils with Islam’s doctrines and tenets arising from the bedrock of uncompromising Tauheed, which refutes the mongrel conception of ‘identical tenets’ which minds impregnated with kufr spawn. “*It is He (Allah) Who has sent His Rasool with the Guidance and the Deen of Haqq so that it becomes dominant over all ideologies even though the Mushrikoon abhor it.*” (Qur’aan)

NEW PRACTICES

(Exceeding the Limits)

A Brother writes: “*It has become a trend with some Imaams to give lectures in the Musjid during the month of Ramadhaan, before the Isha Fardh Salaat. Since this time is inappropriate for most Musallis, it causes them takleef (distress). Musallis are desirous of performing the Sunnats of Isha. Usually musallis arrive at the Musjid just a few minutes before the Jamaa’t. Just about 3 or 5 minutes before the Fardh, the*

Imaam begins his lecture and continues his discourse even after the fixed time for the Jamaa’t to begin. The Imaam invariably oversteps the appointed time. Musallis complain about this daily inconvenience which is being imposed on them. Many musallis are constrained to abandon the four Sunnats of Isha as they feel obliged to listen to the lecture. Please offer some naseehat on this issue.”

COMMENT

New practices — practices which have no origin in the Sunnah — latch onto the Masnoon acts of Ibaadat ultimately develop into bid’ah which changes the form of the ibaadat or entirely displaces it from its originality. This new practice of giving lectures at the inopportune time mentioned by the Brother, and juxtaposing it between the Sunnat raka’ats of Isha and the Fardh Salaat creates the following problems:

* Musallis are indirectly pressurized to abandon Tahyatul Musjid

* Musallis are prevented from performing the Sunnat Salaat of Isha.

* The appointed time for the Fardh Salaat is overstepped. Due to the frustration this causes, it is not permissible.

* Those who are engaging in Salaat are distracted and disturbed by the talk.

The time chosen by these Imaams is inappropriate for lectures. People generally rush to the Musjid during the last minutes just before commencement of Jamaa’t. Numerous musallis invariably become *Masbooq* (missing part of the Jamaa’t). The lecture at the inopportune time causes frustration and distress. It

(Continued on page 11)

(Continued from page 9)

With regard to the Deeni obligations of workers, most employers are extremely indifferent. Many, in fact, do not view with favour the employee’s engagement in his Deeni obligations. The concern is to extract maximum labour from the worker regardless of the Shar’i violations committed in the course of his work.

If a worker commits theft or he comes late or fails to observe the terms

EMPLOYER — EMPLOYEE

of his work contract, the employee will remonstrate, threaten and even dismiss the worker. But when the worker steals from Allah or is indolent in his ibaadat or commits Shar’i violations, the employer does not feel obliged to remonstrate, threaten and dismiss the worker. For his own pecuniary ends, the em-

ployer is prepared to resort to corrective measures, but in the domain of Allah’s Deen and Commands, he displays an extremely lackadaisical attitude.

This indifferent attitude is the effect of the lax bond which one has with Allah Ta’ala. In every department of life on earth, the Deen is of primary and

foremost importance. Everything else is subservient to the command and demand of Allah Ta’ala. When mundane interests clash with Deeni interests, the Mu’mineen is under incumbent obligation to set aside the former. The relationship between a Muslim employer and a Muslim employee is not restricted to work and wages. Everyone shall have to answer on the Day of Qiyaamah.

WHITE FLOUR DECEPTION – DESTRUCTION – DISEASE

WHY SHOULD WE abstain from white flour products? Heart problems, diabetes, cancer and many other diseases which are rampant in our society are attributable directly to white flour. Read and reflect on the following revelation which exposes the poisons which we daily ingest:

“In the manufacture of white flour, manufacturers first remove the wheat-seed’s bran, its six outer layers, and the germ (or embryo) which contains 76% of the vitamins and minerals. 97% of the dietary fibre is also lost.

Then it gets even worse. What little is left is then bleached, preserved

and aged with chlorine dioxide. It is further whitened by adding chalk, alum, and ammonium carbonate to make it look and feel more improved and appealing to the consumer. An anti-salting agent called sorbitan mono-saturate is added in the final stage.

A few synthetic nutrients are then added back into the white flour and it is then called ‘enriched’. In actuality, there has been no ‘enrichment’ of the original product, but deception and destruction of the life-giving properties of one of the many perfect creations we find in nature.

Laboratory rats usually die in a week to ten days when placed on a diet of white flour. All of the chemicals from white flour and other elements in our environment wreak havoc on the human body. Humans were not designed nor equipped to ingest cumulative chemicals. A tremendous amount of strain is placed on the pancreas when it is forced to try to protect the body from chemicals. It cannot, at the same time, adequately perform its critical role of protecting the body from diseases.

Whole wheat flour and other whole-grain flours retain their bran, germ, and nutrients, and the vitamin E present in whole-grain flours acts as a natural preservative that keeps it from turning rancid for several months, after which it can be refrigerated or frozen.

Don’t be deceived by products that are advertised as whole grain, but really are not. They may have some whole grains in them, but there may be a lot of other unnecessary and unhealthy ingredients. For example, if bread is soft, it is not primarily whole grain. It should be firm, heavy, and ‘grainy’ with texture – not spongy. Make sure you read all the ingredients carefully on all products.”

(www.naturegem.com)

The Mashaaikh say: “The stomach is the abode of disease.” Eat halaal, tayyib, wholesome, clean food, and healthy food. Abstain from the avalanche of real poisons camouflaged with chemical hieroglyphics, and you will be saved from the destructive diseases which kuffaar processed foods wrought in their wake.

NEW PRACTICES (Exceeding the Limits)

(Continued from page 10)

deprives the Musallis from very important and necessary acts of Masnoon ibaadat, namely, the four raka’ats Sunnats of Isha’ as well as Tahyatul Musjid.

The Imaams who engage in lectures at such an inopportune time are extremely short-sighted. They are oblivious of the problems, frustration and distress they cause to musallis. They fail to discern that they are preventing people from ibaadat. They should realize that the musallis come to Musjid primarily, and some only, for Salaat, not to listen to lectures. This fact can be easily ascertained by having the bayaan (lecture) after the Salaat. It will be quickly established that only a handful of musallis will remain to listen to the talk. This illustrates that the lecture delivered prior to the Fardh Salaat is an imposition on the Musallis,

and it causes them distress since it interferes with their ibaadat, and also because of their indifference to listen.

It is improper to impose Deeni lectures on those who are uninterested and who have not accepted the Imaam as their spiritual guide and teacher. In such circumstances the talk of the Imaam does not go beyond the ears of the audience. The Imaam’s talk at inopportune times is a burden and a distraction for the musallis. The best time for a lecture is after the Sunnat and Nafl Salaat. Those who are interested will remain, and invariably they will be a handful.

It is not permissible for an Imaam to intrude in the privacy of the Musallis engaged in their Sunnat and Thikr just before the Fardh Salaat. He resembles those who prevent people from Thikrullaah.

QUR’BAANI

ZIL HAJJ 1428

DECEMBER 2007

SOON IT WILL BE THE QUR’BAANI SEASON. As usual, the Mujlisul Ulama shall, Insha’Allah, be organizing Qur’baani in Bangladesh and elsewhere. Along with the execution of the obligation of Qur’baani, the needs of the poor can also be served by doing the Qur’baani in villages in which the inhabitants are extremely poor and unable to afford the luxury of meat most of the year.

We hope that Muslims will fully support our Qur’baani Project. The price of a cow (seven shares) is R2,400 (\$350). The price of goats and sheep in these regions is very high, hence we concentrate on Qur’baani of cattle.

Price for one share is R350 (\$50).

The villages are far apart and scattered all over the country. To enable us to organize the Qur’baani project, early arrangements have to be made. We

shall appreciate it very much if those who will be participating in the Qur’baani Project will send in their order and payment early. Although we shall be taking Qur’baani orders right until the Day of Eidul Adhaa (10th Zil Hijjah), early ordering and payment will make our task easy. There are several hundred villages in which we would like to make Qur’baani. We therefore urge you to keep our Qur’baani Project in mind. May Allah Ta’ala reward you in abundance for your assistance.

Jazaakumullaah!

Banking details on page 12

For further information you may phone:

Abdus Samad Mall: 082 786 666 2

OR Ismail Asmal: 083 2950 567

Please notify us of your contribution deposited into any of our banking accounts.

THE UMMAH IS engulfed by a variety of inimical and satanic forces, all conspiring to swallow and destroy Islam and its people. One of the greatest evils which has contributed to the disintegration of the Ummah in all spheres of life is the abject ignorance in which the greater part of this Ummah in general, and its children in particular, are wallowing. This pathetic state of the Ummah is directly attributable to the almost total ignorance of even the very basic and fundamental requisites of Islam. Millions of the Ummahs children, especially in remote villages all over the world, are deprived of the very basic Maktab education so imperative to sustain their Imaan. These children, growing up in total ignorance, are the perfect fodder

for the kuffar machineries and plots of the variety of satanic agents poised to uproot Islam. Among these agencies are the kuffaar missionary groups which plague all the lands of Islam with the active connivance and blessings of Muslim governments who have signed up in the satanic league of the western powers to throttle and eliminate Is-

lam—an objective which, Insha’Allah, they will not achieve. Millions of Muslim children in these remote villages are deprived of even the basic ta’leem pertaining to Tahaarat, Salaat and reciting the Qur’aan Shareef. Yet, arrangements are made by the myriad of missionary organizations and by Muslim governments to ensure that secular education is imparted in the remotest village in the ‘third world’ countries which includes all the Muslim lands. When these children, deprived in entirety of

Tahaarat, Salaat, Saum and the recitation of the Qur’aan Shareef—to the deprived children of the Ummah. This Project concentrates in remote villages where there are no Islamic facilities whatsoever. **The cost of operating a Maktab is approximately R7,000 (\$1,000) a year. This includes the wages of an Ustaadh for a whole year. The Maktab structure consists of a simple straw and bamboo hut. In some places, the Maktab operates in existing hut-like Musjids.**

the Knowledge of the Deen. It is, therefore, the Waajib obligation of Muslims to fully and generously support this Project of Allah. By supporting this sacred Project, Insha’Allah, your abode in the Akhirah will be assured.

Muslims squander millions on unnecessary luxuries and even on sinful activities. Meditate briefly on the plight of the Ummah’s miseries and the danger of kufr which the Ummah’s children are facing. We call on the Muslim community to most generously support this Deeni Project with their contribu-

tions so that more and more villages could be reached and Deeni Ta’leem provided. By the *fadh*l of Allah Ta’ala a few thousand Maktab have been established, and basic Deeni education is being

provided for a few hundred thousand pupils. We can assure you that there is no better avenue than the **Maktab Project** for your sincere contribution. May Allah Ta’ala reward you abundantly for your anticipated aid. *Send your contribution to:--*

See banking details on Page 12.

The Maktab Project

A SOLUTION FOR THE UMMAH’S DISINTEGRATION

Islamic education, are exposed to secular education with all its paraphernalia of immorality, liberalism and atheism, active conversion to gain renunciation of Islam, is no longer necessary. They are trained to become enemies of Islam.

The Maktab Project, in simple terms, is the provision of basic Islamic education—the knowledge of Imaan,

In this era, there is no avenue more virtuous and more in need of aid. There is opposition on a variety of fronts. Enemies from within and without, are all aiding the plot of Shaitaan, which is to sever the link of the Ummah’s children with Islam, and the best and most effective way for this satanic achievement is to deprive these children from

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 5)

withhold consent. Whether children are minors or adults, married or unmarried, obedience to parents in all permissible things is Waajib.

Q. The bodies of some heavy smokers emit an extremely offensive odour which disturbs me and destroys my concentration in Salaat. Is it permissible for me to avoid standing next to such musallis in the saff?

A. Yes, it is permissible to avoid standing alongside such skunks who utterly ruin the musallis' Salaat with their offensive and foul odours. In fact, such persons may be expelled from the Musjid. During the time of the Sahaabah, a man who emitted foul and pungent odours would be taken by the hand and led out of the Musjid.

Q. There appears to be a heated controversy on the issue of loud thikr in the Musjid. Some say that it is permissible while others say not permissible? What is the Shariah's ruling on this issue?

A. Those who claim prohibition refer to the particular form and methodology which the bid'atis have innovated in the Musajjid. No one condemns the Masnoon forms of loud thikr such as the Athaan and Iqaamah in the Musajjid. The condemnation is directed to unsubstantiated practices which have been introduced and

gradually imposed on the musallis. A practice unsubstantiated by the Sunnah, even if permissible, should not be cloaked with the form of *Ijtima'ee* (congregational) ibaadat to convey the impression that such an act has been ordered by the Shariah or the Sunnah. Qur'aanic aayaat and Ahaadith which in general permit and exhort Thikr, may not be cited to substantiate innovated or even permissible practices which are given such forms which create confusion in the minds of the unwary and uninitiated. The perpetrators of this bid'ah, following in the footsteps of the Bareilwi bid'atis, are at pains to substantiate their practices with Aayaat and Ahaadith which are of general import. These narrations do not constitute a basis for the erroneous forms with which the thikr has been cloaked. The remedial forms of thikr which the Mashaaikh have introduced and which have no substantiation in the Sunnah are essentially acts to be practised in the privacy of the khaanqah or home. The village Musajjid wherein some Auliya conducted their thikr programmes were in fact, in the category of their personal khaanqahs where they held sway. The small village Musjids are unlike the large cosmopolitan Musajjid of cities where people of a variety of persuasions and ideologies congregate for Salaat.

There is no validity in the arguments of the bid'atis. Their 'proofs' are devoid of Shar'i substance.

Q. Is it permissible to spread a musalla in the first saff to reserve that position for a senior who has not yet arrived? The presence of the musalla prevents other musallis from standing in that spot although they arrive before the senior?

A. It is not permissible for anyone to commit such a haraam act. The one who arrives first has the right of occupying the place. Places may not be reserved for anyone in the Musjid, even if the senior is a great Aalim or a Buzrug.

Q. Is it proper or necessary for a junior who is in the front row in the Musjid to step out of his position to allow a senior to be in the first saff?

A. It is improper. The junior should remain where he is. The senior should stand wherever he finds place.

Q. Some modernists claim that it is permissible to enter the Musjid and perform Salaat with shoes on. They quote a Hadith as evidence for their view.

A. Anyone who enters the Musjid with even brand new shoes should be expelled. It is not permissible to enter the Musjid with shoes nor to perform Salaat with shoes on. The modernists are *juhhaal* who are too stupid to understand Hadith. Their citation of

Hadith is comical and should be dismissed with mirth.

Q. Is it true that on Fridays even non-Muslims are not punished in the grave?

A. On Fridays and during Ramadhan, the punishment of the grave is halted for all people, even for non-Muslims.

Q. Making a fresh wudhu even whilst having wudhu is rewardable. Does the same rule apply to ghusl?

A. It is Makrooh to unnecessarily make ghusl. There is no reward for unnecessarily making ghusl while there is much thawaab for making wudhu even if one's wudhu has not been broken.

Q. Is Fardh Salaat valid without Iqaamah? The Imaam recited Takbeer just as the Muath-thin was about to begin the Iqaamah.

A. The Salaat is valid. It is quite obvious that the Imaam had by error started the Salaat without the Iqaamah.

Q. According to the Hanafi Mathhab, Janaazah Salaat is not permissible for Hanafis in the Musjid. What should a Hanafi do if the Shaafis bring the Janaazah into the Musjid? Do we have to join the Janaazah Salaat inside the Musjid?

A. Abstain from the Janaazah Salaat if it is conducted inside the Musjid.

FOOD AS MEDICINE

"For every sickness there is a cure."

(Hadith)

ALLAH TA'ALA HAS created *ashifa* (cure) for sicknesses in the foods which He has created for us. We destroy our health with the daily consumption of poisons, destructive processed foods, haraam and mushtabah edibles which ruin

the health and destroys the human body.

* **"A spoonful of Cinnamon** – It's now been found that just half a teaspoon of cinnamon a day significantly reduces blood-sugar levels in diabetics and could also benefit millions of non-diabetics who have blood-sugar problems but are unaware of it.....Sprinkle

half a teaspoon of cinnamon on your food daily." (Food Is Better Than Drugs: Author Patrick Holford)

The cinnamon may be sprinkled on the food as mentioned above, or taken in a glass of warm water.

A Dozen Anti-Diabetic Foods: Apples, Berries, Buckwheat, Cherries, Chickpeas, Cinnamon, Green Tea, Lentils, Oat Bran and Flakes, Pears and Plums.

NATURAL REMEDIES

tients with rheumatoid arthritis or muscular discomfort got relief from pain and swelling after taking ginger daily for at least three months.

THE VALUE OF GINGER FIGHTS NAUSEA

Recent tests in Denmark showed that ginger reduced seasick sailors' vomiting by 70%. British research found ginger as effective as drugs at relieving nausea after surgery.

THINS BLOOD

Several studies suggest ginger makes blood platelets less likely to stick together, helping to prevent blood clots that lead to heart attacks and strokes. A Danish researcher, K.C. Srivastava, found the same effect in cumin, turmeric and especially cloves, which are stronger than aspirin in this aspect.

(The Hadith too mentions the medicinal properties of cloves - The Majlis)

KILLS GERMS

Ginger and turmeric, destroy bacteria including salmonella, a common cause of food poisoning.

CLEANS LUNGS

Eating chilli peppers is good for the lungs and helps clear stuffy noses due to colds, says Irwin Ziment, professor of medicine UCLA. He also recommends hot peppers for emphysema, sinusitis, hay fever, asthma and chronic bronchitis. Hot foods thin secretions in the air passages.

REDUCES INFLAMMATION

In Japan, an anti-inflammatory drug is based on gingerol, the aromatic compound in ginger. A study at Denmark's Odense University found that three quarters of 56 pa-

Shawwaal / Zil Qa'dh 1428
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ZAKAAT NISAAB R2,180
MEHR-E-FATIMI R5,800

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Some concerned brothers have set up a website which contains some past and present issues of The Majlis and Al-Haq. Many of our kitaabs can also be accessed from this site. Whilst this site is not hosted or maintained by the Mujlisul Ulama of South Africa, we do believe that it contains nothing other than our material.

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"VOICE of ISLAM"

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"When any of you dies, then do not hold him back. Make haste with him to his Qabr." (Hadith)

JAMIATUL ULAMA CONDEMNS THE HARAAM NNB JAMIAT PROGRAMME

THE JAMIATUL ULAMA, severely condemning the NNB Jamiat (the No Name Brand Jamiat of Johannesburg), states in its pamphlet:

"A so-called 'Muslim Aids Programme' was recently organized by the miscreant, wayward, modernist NNB Jamiat of Johannesburg. Its *haraam* programme offered free HIV and feet testing for *zaanis* and *zaaniyachs*. For giving effect to its miserable *haraam* programme to attract attention and to curry favours with its political handlers, the NNB Jamiat, widely opened up the door of zina for Muslim females.

In its insane lust to gratify its political handlers, the NNB Jamiat engaged Muslim women to humiliate themselves in public in stark contravention of the Hijaab commands of the Qur'aan and Sunnah. At its *haraam* programme-tables, the NNB Jamiat had Muslim women parading themselves alluringly to the myriads of passing fustaaq and fujjaar of all hues and breeds.

Muslim females employed by the NNB Jamiat, operating the *haraam* programme, freely intermingled, laughed and joked, with fustaaq and fujjaar males of every denomination and specimen that ventured by their *haraam* tables. All the *haraam* activity planned by the NNB Jamiat of Johannesburg was enacted in public malls. The NNB Jamiat required the Muslim women to pose with balloons for newspaper photographers.

Shocked at this appallingly *haraam* programme of the NNB Jamiat, a concerned brother wrote to the Jamiatul Ulama:

"I am upset at the participation of

the Ulama in the recent so-called 'Muslim Aids Awareness' day. Muslim ladies, from the Jamiat (i.e. NNB Jamiat) Careline office were seen freely associating, laughing and intermingling with all types of males in busy shopping malls. As everyone knows, all this sadly took place UNDER the 'Jamiatul-Ulama SA' banner. Our sisters even posed with balloons for newspaper photographers..... Now our sisters are encouraged by the Jamiat (NNB Jamiat) to reveal themselves and intermingle with men who have AIDS. My heart cries when I observe how all the Ulama remain silent....."

A FICTION

Commenting on this shocking and rotten state of affairs in which the NNB Jamiat is involved, the Jamiatul Ulama says: "It is imperative to understand that there is no body such as 'Jamiatul Ulama SA'. This is a fiction with which the NNB Jamiat had experimented. The NNB Jamiat is no longer a body of Ulama Haqq. The clique in charge of that accursed body which now thrives on even prostituting the charms and bodies of Muslim females - the body which puts up the daughters of Islam for public exhibition without the slightest pang of conscience - the body which has allowed itself to be led on a leash like a dog by some handlers, is among the worst specimens of *ulama-e-soo*' and *mudhilleen* about whom Rasulallah (sallallahu alayhi wasallam) said: "There will soon dawn a time whenthe worst of the people under the canopy of the sky will be their *ulama* (such as the NNB lot). From them will emerge *fitnah*, and the *fitnah* will rebound on them." In another Hadith, Rasulallah (sallallahu alayhi

WHO ARE THE ULAMA-E-HAQQ?

Explaining who in the truest sense of the concept are the Ulama-e-Haqq (the True Ulama), Hakimul Ummat, Hadhrat Maulana Ashraf Ali Thaavi (rahmatullah alayh) said:

"How can he (an Aalim) be of the Ahl-e-Haqq when his gaze is focused on others (besides Allah Ta'ala)? *Walahoula wa la quwwata!* It is utterly disgraceful that a man is initiated as a mureed (by a Shaikh) merely to increase his circle and

strength. Haqq is such a power that if in the entire world there remains only one Man of the Haqq, and the whole world is filled with Ahl-e-Baatil (People of Falsehood), then the Aalim of Haqq views them all as beings devoid of reality. He understands and knows: 'I can overwhelm them all (with the Haqq).' If he (the Aalim of Haqq) lacks this degree of spiritual power, then, in fact, he is not among the Ahl-e-Haqq."

NEWSPAPERS APOLOGIZE

TWO DAILY newspapers, *The Star* and *Rapport*, had printed religiously offensive cartoons in their recent issues. After a hue and cry was raised, these papers realizing their error, published apologies. The editors of these papers are to be commended for having taken the intelligent route of apologizing. Unlike the *Sunday Times* which to this day has adopted a grossly obstinate and intransigent stance towards the Muslim community which has vehemently objected to its publication of blasphemous and insulting comments about Islam, the aforementioned two newspapers, taking cognizance of the offense caused by the publication of the blasphemous cartoons, intelligently and amicably closed the chapter with their apologies. The apologies are accepted in good faith.

THE BOYCOTT

Meanwhile the BOYCOTT of the *Sunday Times* continues. Muslims are urged to diligently defend the honour of Rasulallah (sallallahu alayhi wasal-

lam) and Islam with the Boycott. Muslims should understand that the progression of time does not heal the wounds inflicted on the hearts of the Mu'mineen by the insult which has been directed against the honour of Rasulallah (sallallahu alayhi wasallam) and Islam. Buying and selling the *Sunday Times*, and advertising in it, are acts which condone and support the vile blasphemy and insult of which Rasulallah (sallallahu alayhi wasallam) has been made a target. It is therefore, *haraam* to buy and sell the *Sunday Times*. It is *haraam* to advertise in the *Sunday Times*. Muslims, despite their weakness of Imaan, are expected to at least display solidarity in the endeavour to defend the honour of Nabi-e-Kareem (sallallahu alayhi wasallam).

DO NOT FORGET THAT THE BOYCOTT OF THE SUNDAY TIMES HAS TO INCUMBENTLY CONTINUE.

wasallam) said: "Verily, I fear for my Ummah the *Aimma Mudhilleen*."

The '*Aimma Mudhilleen*' or so-called scholars who mislead the Ummah, are of the ilk of the clique which has hijacked the organization, thereby earning for itself the appellation, *No Name Brand Jamiat*. Rasulallah (sallallahu alayhi wasallam) feared them the most. These deviate *ulama-e-soo*' (evil reverends) cause the Ummah the most harm. Every layman will understand from the manner in which the NNB Jamiat has paraded Muslim women in the public malls, offering their charms to fustaaq and fujjaar of a variety of lascivious hues, that these men masquerading as ulama, are not Ulama. They are, in the words of Rasulallah (sallallahu alayhi wasallam), *Shayateen in human bodies*.

The Brother who has rightfully lodged his complaint against these marauders of the chastity of Muslim women, who have offered Muslim females for prostitution of different kinds and degrees in their *haraam* shaitaani programme of the Aids Disease, has wrongly concluded that *all the Ulama*

are silent. Alhamdulillah, besides the Jamiatul Ulama, there are other sincere Ulama who do criticize the shocking evil perpetrated by the NNB Jamiat. As for those Ulama, who despite their awareness and abhorrence for the zina-programme of the NNB Jamiat, maintain silence in terms of their dubious policy of 'wisdom', they come within the scope of Rasulallah's criticism:

"The one who is silent regarding the Haqq, is a dumb shaitaan."

The Divine Habit is to ultimately destroy the *ulama-e-soo*' with the Haqq. Explaining this Sunnat of Allah Ta'ala, Hadhrat Junaid Bagdhaadi (rahmatullah alayh) said: *He who searches for honour with baatil (falsehood, vice and evil), Allah will humiliate him with the Haqq."*

Not even the Ulama-e-Soo' of Bani Israaeel had scraped the bottom of the barrel of immorality by publicly parading their womenfolk and prostituting their modesty and charms at the altar of the fustaaq and fujjaar. *Inna lillaahi wa inna ilayhi raaji-oon!*

Questions and Answers

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Q. Is the prohibition of bringing small children to the Musjid Makrooh Tahrimi or Makrooh Tanzihi?

A. Whether it is either of the two, the fact remains that Rasulullah (sallallahu alayhi wasallam) prohibited bringing small children and mad persons to the Musjid. The Mu'min who is conscious of his Deeni duties is not concerned with the *Fiqhi* classification of the *Ahkaam* (laws). The duty is to observe all the laws. The attitude of ignoring Makrooh Tanzihi prohibitions is a grave disease of Imaani deficiency. It is Makrooh Tahrimi to bring children into the Musjid.

Q. Do the heirs have the right to cancel a lease which was issued to the tenant by the mayyit (deceased)?

A. With death the lease is automatically cancelled.

Q. I forgot to sit in the fourth raka't of Sunnatul Muakkadah of Zuhr. I added another raka't, making it six. I made Sajdah Sahw. Was my Salaat valid?

A. The six raka'ts were Nafl. You were supposed to have repeated the four Sunnatul Muakkadah.

Q. Is it permissible for a lady suffering from acute arthritis to make Tayammum instead of Wudhu?

A. If cold water aggravates her arthritis condition, then she should make wudhu with warm water. Only if, even warm water aggravates her sickness, will it be permissible to make Tayammum.

Q. Is it permissible to make Dua of Maghfirat for the last person who will be released from Jahannum?

A. The last person who will emerge from Jahannum and enter Jannat is a Muslim. Only Muslims will enter Jannat. It is permissible to make dua of Maghfirat for even that person.

Q. A Muslim man opened a whole-sale-retail hardware store. Many Muslim traders purchased stock from him. His business was not successful. He closed down. Some Muslim traders bought the stock which he sold to them after closing down his business. After he disposed off his stock, he left town. Now the merchants are searching for him as he owes them a lot of money. Are any of the traders who had purchased his stock after he closed down accountable for any of his debts?

A. Those who conducted business with this man are not liable for any of his debt. Those who had purchased from him were doing normal business with him. They are not accountable for anything.

Q. A person claims that Rasulullah (sallallahu alayhi wasallam) did not die a physical death. Please comment.

A. Rasulullah (sallallahu alayhi wasallam) was a human being just as all other human beings. The lofty rank and divine proximity of Rasulullah (sallallahu alayhi wasallam) do not make Nabi-e-Kareem (sallallahu

alayhi wasallam) a different species. Maut came to Rasulullah (sallallahu alayhi wasallam) in the same way as it came and comes to all human beings. Rasulullah (sallallahu alayhi wasallam) died a physical death just as all human beings die physical deaths. The Qur'aan and Ahaadith are explicit on this fact. Addressing Rasulullah (sallallahu alayhi wasallam), Allah Ta'ala states: *"Verily, you (O Muhammad!) will die and they too will die."* Allah Ta'ala uses the word 'mayyit' here, saying: *"Verily, you will be a mayyit"*.

The one who claims that Rasulullah (sallallahu alayhi wasallam) did not die a physical death is in grave error. He has committed an excess in belief in the same way as Christians committed excesses regarding Nabi Isaa (alayhis salaam).

Q. If in the jamaa't, there is only the Imaam and one muqtadi, and the Imaam departed because his Wudhu broke, what should the lone muqtadi do?

A. When there is only one muqtadi and the Imaam's wudhu breaks, then this muqtadi may continue the Salaat from the point where the Imaam left off. However, the best course is to repeat the Salaat afresh.

Q. There are four friends who started off with nothing. Three friends acquired bank loans, bought properties and today they are millionaires. They give much charity and go for Hajj and frequent Umrah trips. The one friend who abstained from taking riba loans, remains struggling and lives in a rented house. It is said that if he also had followed his friends, he would today have been in a sound financial position. He too would have been able to give much charity. He wants to know if he should buy a house through one of the banks.

A. There are innumerable people who started off with considerable wealth. They had flourishing businesses and dealt with the riba banks. Today they are in penury. This world is a testing ground for Imaan. Shaitaan adorns his snares and presents 'logical' and enticing arguments to lure the Mu'min into Jahannum along with him. Then there are innumerable dimwits, rustics, men with low intelligences, failures at secular school and madrasah, but who are today multi-millionaires despite not having gone through the evil of the riba banks.

Rizq has been predetermined and sealed by Allah Ta'ala. Maut arrives when man has depleted his last morsel of food on earth. Rasulullah (sallallahu alayhi wasallam) said that one's Rizq follows one like a shadow. Rizq is inseparable from a person. Every person will obtain only the exact amount of Rizq, down to the cent, which Allah Ta'ala has ordained for him/her – nothing more and nothing less. An example will illustrate this issue. For example, Allah Ta'ala has decreed that Zaid will earn R10 million in his life time. Now whatever

Zaid does, he will obtain in his lifetime the predestined R10 million whether he seeks his income in halaal or haraam ways. Allah Ta'ala gives him the freedom to take his R10 million in either a halaal manner or a haraam way. If he opts for halaal, he gains Allah's Pleasure and Thawaab, and there will be barkat in his wealth and life. If he chooses a haraam way to earn the R10 million, he courts Allah's Wrath and Punishment. In addition, his R10 million will be shorn of barkat and he will be beset with many unnerving problems.

If Allah Ta'ala has ordained that Amr will remain a poor man, struggling for his livelihood throughout his life, then regardless of Amr's intelligence and business acumen, he will remain poor and struggling and earn only that small amount which Allah Ta'ala has predestined for him.

The four friends who are today multi-millionaires, obtained their millions, not because they went the haraam bank-riba route. Allah Ta'ala, in His wisdom, had predestined the millions for them. However, they opted to acquire their millions or part of their millions in haraam ways. They will face the consequences of their misdeeds. On the other hand, the one friend who did not take a bank loan, was destined by Allah Ta'ala to remain poor and struggling. This is Allah's prerogative and choice, subject to His Wisdom and Will. No one can question the Divine Prerogative.

If the struggling brother continues with his struggle in this short earthly life which will soon come to an end, and he maintains his honourable stance of abstaining from becoming embroiled with the haraam riba-banks, then He gains Allah's Pleasure, and such treasures will be piled up for him in the Aakhirah which will be the envy of his four friends. It is not permissible to buy a property by acquiring a haraam riba loan from the bank. The worldly prosperity of his four friends should not weaken his resolve to remain steadfast on the Deen. Allah Ta'ala says in the Qur'aan Shareef: *"Do not cast your eyes towards the worldly glitter which We have bestowed to different groups among them in order to test them. The Rizq of your Rabb is best. (i.e. the Halaal Rizq)."*

Q. Is it permissible to fix a monthly sum of money as a wage for the working partner in a partnership business? If one partner becomes sick, should his medical expenses be paid from the partnership business?

A. According to the Shariah, partners in a partnership business are entitled to only profit. It is not permissible to stipulate a wage or any fixed sum for any partner. Any sum fixed for a partner will render the partnership invalid. Even if one partner works and the other one is dormant, then too, a wage may not be fixed for the working partner. However, the percentage profit-shares could be adjusted. For example, the working partner could be given 60% of the profit and the dor-

mant partner 40%, or any other mutually agreed percentage share. But a wage is not permissible. The partnership agreement must state the percentage profit-share of each partner. If this is not stated, then the partnership will not be valid.

If a partner falls sick, then the medical expenses paid for him will be against the sick partner's profits. It will be deducted from his profit. After the profit has been divided, the other partner, if he wishes, may give a gift from his money to the sick partner. But it may not be stipulated in the agreement that the medical expenses of partners will be paid from the business.

Q. Is it Sunnat for men to wear rings?

A. It is permissible for men to wear rings of only silver. All other kinds of material are haraam. Although Rasulullah (sallallahu alayhi wasallam) did wear a ring, it is not Sunnat for men to wear rings. Although it is permissible for a man to wear a silver ring, it is discouraged. Rasulullah (sallallahu alayhi wasallam) wore a ring to use as a seal on letters. In those times it was the manner in which official letters would be considered as 'official'. The official stamp of the ruler was the imprint of the ring he wore.

Q. A premises is hired out with the condition that the tenant attends to the repair of the building. He is therefore charged a low rental. Is this agreement permissible?

A. Stipulating repair of the property on a tenant is not valid in the Shariah. While the tenant is expected to maintain the place in good condition, repairs cannot be stipulated on him. However, he has to make good any damage caused to the property by his actions. Charging only rent is permissible.

Q. A person owes me a large sum of money. He is in debt and is entitled for Zakaat. Could I write off the debt he owes me as being my Zakaat payment?

A. Zakaat cannot be offset with a debt. The Zakaat will not be discharged by informing them that their debt has been cancelled with Zakaat. You may give him your Zakaat and then demand payment of the debt. With the Zakaat you gave him, he may settle his debt.

Q. Some Muslims attended a memorial service held in honour of a prominent non-Muslim who was murdered in our town. I informed Muslims that it is not permissible for Muslims to participate in such services. Was my understanding correct? Some argue that Rasulullah (sallallahu alayhi wasallam) had stood up for the janaazah of a non-Muslim, therefore it is permissible to attend their memorial services.

A. Your understanding of the memorial service is 100% correct. The heart of a Mu'min whose Imaan has not become contaminated with flagrant transgression spontaneously understands what is right and what is wrong, hence Rasulullah (sallallahu

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alayhi wasallam) said:

- “Sin is what bothers your conscience”
- “Seek a fatwa from your heart.”

If we have to assume that the memorial service was attended by only men and that no un-Islamic acts such as music, pictures, etc., took place, then too it would have been haraam for even Muslim males to attend a memorial service which is a non-Muslim religious function held in honour of a person who died as an unbeliever. It is total ignorance to attempt to justify a non-Muslim memorial service with the isolated episode of Rasulullah (sallallahu alayhi wasallam) having stood up when the Janaazah of a non-Muslim was passing. There is no resemblance between this act of Nabi-e-Kareem (sallallahu alayhi wasallam) and a memorial service. This had happened only once. It was never incorporated into the lives of the Sahaabah as a Sunnat practice. Also, Rasulullah (sallallahu alayhi wasallam) did not stand up whenever a non-Muslim's janaazah passed by. He did not go to any function or memorial service. He had stood up when the janaazah had passed him. It was not a normal practice to stand for even the Janaazah of a Muslim. The isolated incident which happened only once was not a 'memorial service'. It was not accompanied by the many haraam acts associated with kuffaar memorial services. It was not a kuffaar function. Furthermore, the Hadith clearly mentions that Rasulullah (sallallahu alayhi wasallam) was overcome with fear of death, hence he stood up. Another Hadith clarifies that he said that he was not standing in respect of the non-Muslim body, but was standing in respect of the ONE who causes death. In short, there is considerable explanation and differences in the kitaabs regarding the Hadith pertaining to Rasulullah's standing when the janaazah of the non-Muslim had passed by.

Some authorities say that this Hadith is abrogated by the later practice of Rasulullah (sallallahu alayhi wasallam), that is, sitting when a Janaazah passed by. Anyhow, this Hadith in no way whatsoever justifies attending a non-Muslim function, especially a memorial service held for a person who died as a kaafir without Imaan.

In general it is not permissible to attend any religious functions of non-Muslims. Those who claim that a memorial service is not a religious function are in error. The practice of standing in respect for an imaginary person is akin to idolatry. It is a 'solemn' function with a religious fervour. The practice of standing in respect for a dead person is a religious custom of non-Muslims. Participation in any of their customs is haraam.

Besides this, there are other haraam acts which occur at these kuffaar functions. Intermingling of sexes, taking of pictures, music, Muslim women emerging from their homes, etc. When it is not permissible for

Muslim women to emerge from their homes to attend the Musjid for Salaat, then by what stretch of Imaani logic could it be permissible for them to come out from the sanctuary of their homes to participate in a non-Muslim service which is accompanied by a number of other haraam acts?

All the arguments which people present to justify participation in kuffaar functions are spurious and have no basis in the Shariah. It is haraam to honour even a Muslim who is a faasiq. Rasulullah (sallallahu alayhi wasallam) said that when a faasiq (even if he is a Muslim) is honoured, it is like digging the foundations of Islam. In another Hadith it is mentioned that the Arsh of Allah shudders when respect is offered to such persons. The prohibition will have greater emphasis if the person happens to be an unbeliever. Those who had participated in the memorial service of the Hindu are guilty of having indulged in a kabeerah sin. And, if any religious ceremony such as singing of hymns, or prayers had taken place, then participation was kufr. The participants will have to renew their Kalimah and Nikah.

Q. A woman works with her husband in the business. She spends all day in the business, but does not get a wage. Does she become a partner in the business as a result of her effort and commitment?

A. According to the Shariah, the wife is not entitled to any share in the business regardless of her effort and joint-participation. She would have been entitled to a share only if there was a partnership agreement between her and her husband. A wife and the children do not automatically become partners in the man's business on account of their effort and work. They are entitled to maintenance while they are alive, and to inheritance after the death of the husband/father.

Q. Is it Sunnat to make dua with hands lifted after the Athaan?

A. It is wrong to lift one's hands after the Athaan to recite the dua. To do so is in conflict with the Sunnat method of making dua after the Athaan. After Athaan, silently recite Durood Shareef, then the Masnoon Dua without lifting the hands.

Q. During the Ruku' of the third raka't of Witr, I remembered that I did not recite Dua Qunoot. I came out of Ruku' and recited Thana instead of Qunoot because I just could not remember the Dua at that time. But I made Sajdah Sahw. What is the correct procedure to adopt when such an error is made?

A. If one went into Ruku' without having recited Dua-e-Qunoot, one should continue with the Salaat, and perform Sajdah Sahw. Don't come out of Ruku' to recite Qunoot. Sajdah Sahw has to be made for the omission of the Dua. If one cannot remember Dua-e-Qunoot, one may recite Thana or any other Masnoon (Sunnat) dua. But if one completely omits the Dua, then Sajdah Sahw is necessary. You had erred by coming out of Ruku' to

recite the Dua. Nevertheless, your Salaat is valid. The Sajdah Sahw rectified the Salaat.

Q. Is the practice of reciting Durood Shareef in group form in the Musjid a Sunnat practice?

A. Durood should be recited silently and alone, not in group form. It never was the practice of the Sahaabah to recite Durood in group form. The Sunnat method is to recite individually and silently as much as one wishes. The new group thikr programmes which have developed recently in the Musajjid are practices of bid'ah. It is not permissible to join in such customs which have no origin and sanction in the Sunnah.

Q. Do you know of any alcohol-free shampoos in which there are no animal ingredients?

A. There are a number of shampoos which do not contain alcohol and animal substances. Try the health shops. We are not aware of any names.

Q. Will it be proper to admonish a musalli who performs Salaat in the Musjid without a topi and with his elbows exposed?

A. If the musalli is not stupid and if he has a good character, then tell him politely that it is not permissible to perform Salaat without a topi and with elbows showing. If he disputes, then maintain silence. Do not argue. Whenever a person rejects a teaching of the Deen, then keep quiet. Arguing with an arrogant/dumb/dense person is counter-productive. Nowadays, there is no wisdom in such admonition. The Ulama should in general speak of the significance and importance of the topi and of proper Sunnat attire. It is senseless to discuss this issue with the shameless Salafis who enter the Musjid like kuffaar and perform Salaat in a most disgusting manner. They are totally bereft of *adab* (respect) for Allah Ta'ala and for Muslims in general.

Q. If a musaafir (traveller) performs Salaat behind a person who is not a musaafir, how many raka'ts should he perform?

A. The Musaafir who is performing Salaat behind a person who is not a musaafir will perform Salaat in full. Follow the Imaam.

Q. Is it true that dua should not be made by the grave?

A. Dua for the mayyit is permissible at the graveside. However, when making dua by the grave, the hands should not be lifted.

Q. May Durood be recited after Dua-e-Qunoot in the Witr Namaaz?

A. Durood is not recited after Dua-e-Qunoot in the Witr Salaat.

Q. Is it permissible to use hair lotions and oils which contain alcohol?

A. Hair lotions and hair oils containing alcohol may not be used.

Q. What is the difference between Mustahab and Sunnat Ghair Muakkadah?

A. Sunnat-e-Ghair Muakkadah and Mustahab are in the same category.

Q. If during I'tikaaf one comes out of the Musjid by mistake just for a

couple of minutes, will it break the I'tikaaf?

A. The I'tikaaf breaks even if one mistakenly comes out of the Musjid. Qadha of one day should be kept. During the Qadha I'tikaaf, it is necessary to fast.

Q. Where should the eyes be focused when making Salaam, and what should be our intention?

A. When making Salaam in Salaat, the eyes should be on the shoulders. When turning to the right, intend the Salaam to be for the musallis and the angels on the right side. Similarly make intention for those on the left, when making the left Salaam. Make intention for the Imaam when making Salaam on the side which he happens to be.

Q. When mentioning the Name of Allah, is it necessary to say: 'Ta'aala' or something similar?

A. Yes, it is necessary. Allah Azza Wa Jal should be praised whenever His Name is mentioned.

Q. According to the Hanafi Mathhab, it is essential that the Imaam makes the intention of Imaamate for the women who happen to be in the jamaa't. If he does not, then the Salaat of the Hanafi ladies will not be valid. Do the Imaams in Makkah and Madinah make such a niyyat?

A. To the best of our knowledge, the Imaams in the Haramain do not make intention of leading the women in Salaat. The Salaat of Hanafi women will therefore not be valid behind them.

Q. In the first Qa'dah of the four Sunnat raka'ts of Zuhr, if Durood is recited after Attahiyaat, will Sajdah Sahw have to be made?

A. If in a four raka't Sunnat-e-Muakkadah, Durood is recited after Attahiyaat in Qa'dah Ula, then Sajdah Sahw should be made.

Q. Is the dua, Radhiyallahu anhu, meant to be recited only for the Sahaabah?

A. In our *Urf* (Customary use and practice), the dua *Radhiyallaahu anhu*, is used exclusively for a Sahaabi. It is improper to use it for a non-Sahaabi.

Q. The income of a relative is not halaal. His only income, his salary, is paid by an insurance company. He sells insurance policies. He sometimes invites us for meals. May we eat the meals which obviously he buys with the haraam money?

A. It is not permissible to eat the food of a person whose income is haraam. One should not respond to his invitation. However, if one is able to offer naseehat, then explain to him politely and with sincerity the reason for not accepting his invitation.

Q. When should the muqtadi begin reciting Tahmeed?

A. The Muqtadi commences Tahmeed (*Rabbana lakal hamd*) when the Imaam begins to recite Tasmeeh' (*Samiallaahu liman hamidah*).

Q. May the mu'taki wash his utensils and take a quick shower on the way back from the toilet?

A. A Mu'takif may not leave the Musjid to wash his utensils. If there is a

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

bucket and a jug to enable him to wash his hands outside from the window, then he may not leave the Musjid for washing his hands. It is not permissible for him to have a shower, no matter how quick, on his way back from the toilet. His I'tikaaf will be nullified by these acts.

Q. Could niyyat of Awwaabeen be made for the two Sunnatul Muakkadah raka'ts of Maghrib?

A. The two Sunnatul Muakkadah of Maghrib are a separate and a distinct Salaat. The Awwaabeen niyyat cannot be combined with these two raka'ts.

Q. My granny is gravely ill. Her womb and bladder hang out. She is awaiting operation. The entire right side of her body is afflicted with arthiritus. She can't stay paak (clean) due to constant bleeding and fluid from the bladder and womb. Does Namaaz remain compulsory on her?

A. Namaaz remains compulsory on every person as long as he/she is conscious. If your granny is unable to stand, then she should sit on a chair and perform her Namaaz. She should make Ruku' and Sajdah with signs. For Sajdah, she should bend her head lower than for Ruku'. If she is so sick that she is unable to sit on even a chair, then at least she does lie down on the bed. When unable to sit and perform Namaaz, then she should lie on the bed with her feet pointing towards the Qiblah. Place some pillows under her head so that her face is towards the Qiblah. Then for Ruku' and Sajdah' she only has to bend her head a bit, and her Namaaz will be valid.

For every Namaaz she has to take a fresh wudhu. If she finds it difficult to make wudhu, then others should wash her face, hands and feet for her, as well as make masah of her head.

Q. In an aayat in Surah Noor, it is mentioned: "...And let them not stamp their feet so as to reveal what they hide of their adornment." What does this statement mean? Can we wear high heel shoes which make a noise?

A. Women used to wear – and they still do so in some places – 'bangles' or anklets around their feet. These items of jewellery make a jingling sound when the feet are placed forcefully (or stamped) on the ground. This jingling sound attracts the attention of males. The aayat prohibits this act of 'stamping' since it is in conflict with Hijaab and the Islamic concept of modesty. Just as it is haraam for women to apply perfume when they emerge from their homes, so too is it haraam for them to do anything which attracts the gaze or attention of males.

It is not permissible for women to wear high-heel shoes. This prohibition is based on the following grounds:

- It is *Tashabbuh Bil Kuffaar* (emulating the styles of the unbelievers).
- The Hadith specifically prohibits high heels for women.
- It makes a noise. (This factor was not known to us. You brought it to

light, Jazaakallaah.)

It is very harmful for the body. Medical experts have written much on the harms of high heel shoes.

Q. My uncle denies that Nabi Isaa (alayhis salaam) will be returning to earth. What is the state of his Imaan?

A. The beliefs which Islam teaches regarding Nabi Isaa (alayhis salaam) are substantiated by the Qur'aan and the explicit statements of Rasulullah (sallallahu alayhi wasallam). Belief in Nabi Isaa's return to earth from the heavens where he is presently alive, are among the essential beliefs of Islam. Rejection of these beliefs is kufr. Your uncle has committed kufr by denying the coming to earth of Nabi Isaa (alayhis salaam). He has lost his Imaan. He has to make taubah and renew his Imaan. If he has a wife, his Nikah too should be compulsorily renewed. Presently his wife is out of his Nikah and he has become a murtadd. May Allah Ta'ala save us from kufr.

Q. My husband wants to work as a taxi driver. Is this type of work permissible?

A. A taxi business is permissible. However, the problem is that if your husband will be driving, then he will be in contact with females everyday. At times he will be alone driving women. From this angle this type of work is not permissible for Muslims although the income will be halaal. But there are grave dangers in this kind of work. You should advise your husband to look for some other type of work.

Q. I am a follower of the Shaafi' Math-hab. I moved a few steps in my Salaat to avoid a centipede. Is my Salaat valid?

A. According to Shaafi Math-hab, taking three steps will be *Amal Katheer* (much action) which breaks the Salaat. If one took three steps or moved thrice because of the centipede, the Salaat will break. If there is something dangerous, it will be permissible to break the Salaat.

Q. A Shaafi' who is not a musaafir made Tayammum and performed Salaat. After finding water, does he have to repeat the Salaat?

A. According to the Shaafi' Math-hab, if a muqem (resident) made Tayammum and performs Salaat, then he has to repeat that Salaat as soon as circumstances permit. If the time has passed, he has to make Qadha of that Salaat after making Wudhu.

Q. What happens if the Imaam's wudhu breaks while he is reciting the Jumua Khutbah?

A. If the Imaam's Wudhu breaks while reciting the Khutbah, then after renewing wudhu the Khutbah should be recited from the beginning.

Q. A lecture was given in the Musjid. I did not sit to listen to the lecture. I continued performing my Nafil Salaat while all the others were listening to the talk. Did I err?

A. You were entitled to perform your Salaat alone even if the others were listening to the talk. It is not Waajib to

sit through the talk.

Q. Some Shaafi's say that the beard is Sunnat, not Waajib. Please comment.

A. In the Shaafi' Math-hab there is no category of Waajib. Sunnatul Muakkadah is almost the same as Waajib in the Hanafi Math-hab. The beard being Sunnatul Muakkadah according to the Shaafi' Math-hab means that it is compulsory. It is sinful to keep the beard less than one fist length. It is not permissible to cut or trim the beard if it is less than one fist length.

Q. A man instructed the gravediggers to dig up an old grave to bury his relative. He did so without the permission of the relatives of the inmate of the grave. Is it permissible to open up a grave and bury someone else therein without the permission of the relatives concerned. What is the position if there are still the remains of the already buried person? If it is permissible to open a grave for burying another person, after how long may a grave be opened?

A. It was haraam for the gravediggers as well as the persons who instructed them to dig up the grave without the consent of the heirs of the mayyit who lies in that grave. They had no right to commit this evil misdeed.

It is permissible to bury again in the same grave if there is reasonable certitude (*Zann-e-Ghaalib*) that the body in that grave has already disintegrated, but with the permission of the heirs. There is no time limit. The time varies from place to place depending on the soil. In some soil, the body will disintegrate quicker than in other soils. To ascertain the time of disintegration, it will be necessary to refer to experts of that particular location who have experience of such issues.

If after opening the grave, some bones of the mayyit are found, these should be gathered and respectfully placed to a side in the same grave while the new mayyit may be buried therein. If on opening the grave, the mayyit is found intact, e.g. the body of a Shaheed or Wali which has not disintegrated, then the grave should be closed up. In this case it will not be permissible to bury someone else in the same grave.

Q. Foreigners usually transport their dead by plane to their homeland for burial. This practice exists among Pakistanis, Indians and Bangladeshis. They are adamant on sending the body back to their respective country for burial. They even collect money for the transportation costs. Should we contribute for such purposes?

A. It is not permissible to donate for transporting the bodies overseas. They should bury their dead here in South Africa in the place where the person died. This nonsensical custom of flying the bodies back to Bangladesh/Pakistan/India is not permissible. The people donating for such haraam acts are in fact aiding these ignorant people in committing their sin. They should not be aided with funds for this

haraam act.

Q. Is it permissible for Madrasah Ustaadhs to play cricket on the Musjid property with their students? They even ignore the Athaan and play is continued up to just a few minutes prior to Iqaamat. The Ustaadhs and the students then rush to make wudhu and join the jamaa't.

A. It is haraam to play cricket. This applies to all Muslims. The prohibition is aggravated if the players are Madrasah Ustaadhs, Musjid Imaams and Madrasah pupils. And, the evil is vastly compounded if the haraam play is on Musjid property and the kaafir game continues while the Athaan is in progress, and until just a few minutes before the Iqaamah. These participants are truly evil – evil to the core. They have absolutely no respect and no shame for Allah Ta'ala and the other Muslims. It is not permissible to recite even Qur'aan Shareef while the Athaan is in progress, yet these fussaqs indulge in kuffaar sport at the time of Athaan, and then shamelessly rush to make wudhu for the Fardh!! What about Tahyatul Musjid and the Sunnat Namaaz which have to be made before the Fardh? The Musjid mutawallis should put a stop to this evil activity taking place on the Musjid grounds.

Q. When should we make Imsaak for the fast? Will the fast be valid if Imsaak is made a minute before the Fajr Athaan?

A. *Imsaak* means to stop eating. *Imsaak* must compulsorily take place a moment before commencement of Subh Saadiq which is the time when Fajr time begins. When the Fajr Athaan is sounded it is already Fajr time. Fajr Athaan is recited after Subh Saadiq. Hence, if someone eats right until Athaan time, then his fast is not valid. He will have to keep qadha of that fast. Athaan time is not *Imsaak* time. The Athaan is for the Salaat. It is unrelated to *Imsaak* time. If the Athaan is given just a minute after Subh Saadiq (*Imsaak* time), then the fast will be valid if one ate until one minute before the Athaan although it is Makrooh to intentionally delay eating to this doubtful time, so close to Subh Saadiq.

Q. Does Hajj become Fardh when one performs Umrah?

A. If one performs Umrah during the Hajj period, only then does Hajj become compulsory if one had not yet performed Hajj. But if Umrah is performed when it is not the Hajj season, then Hajj does not become Fardh as a consequence of this Umrah.

Q. We've heard so many bad stories about young children being involved in gay/lesbian activities in the so-called Islamic schools, that it has become scary. My granddaughter of 5 years old goes to an Islamic school from 7.30 am to 12.30 pm. However, after all the fitnah we have heard and read about recently, especially during Ramadhaan, I want to remove her from the school. I want to arrange home-schooling

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

for her. I don't want her to be exposed to all the immoral filth that is going on at these schools, but my son is saying: 'We can't lock her up because of it'.

A. Our advice is that you should remove your granddaughter immediately from these evil and immoral schools and so-called Islamic schools. We have been writing in The Majlis for years about the evils of these so-called Islamic schools. But people are not interested. Only when they are drowning will their eyes open. You should remove your child immediately and arrange to teach her at home. Once the child's morals are ruined, then her whole future life will be a life of hell. Every minute she is in the evil and immoral school environment, she is exposed to the filth which you have read in the papers. The Imaan of the children becomes so corrupted in these satanic schools, that they lose all sense of shame, hence they perpetrate their immoral filth right inside the Masjid during the month of Ramadhan under the subterfuge of I'tikaaf. *Inna lillaahi wainna ilayhi raajioon.* Will your son love that one day in the Akhirah his daughter be 'locked up' in Jahannum? If he will not love his daughter to suffer in Jahannum, then he should not justify evil with nonsensical arguments.

Q. My son wants to send me for Hajj. However, I have considerable debts. Will it be better if I go for Hajj or use the money he gives me for Hajj, to pay my debts?

A. You should ask your son to use the money to pay your debts. Liberating yourself from debt is better than going for Hajj. Why do you wish to go for hajj? The obvious reason is to gain thawaab and Allah's Pleasure. If the intention of thawaab is sincere, then opt for the act which brings greater thawaab. Paying your debts is more meritorious than going for even Hajj. You will, Insha'Allah, gain more thawaab by paying your debts.

Q. Are Knorr products halaal? Is it permissible to sell doubtful products to non-Muslims?

A. Knorr products are not halaal. Even their vegetable products are suspect. It is difficult to ascertain the sources of all the chemical ingredients used in these processed products. While a doubtful vegetable product may be sold to non-Muslims, Muslims should not consume it.

Q. Is it permissible to break mangoes from a tree between Asr and Maghrib?

A. It is permissible to break mangoes from trees between Asr and Maghrib.

Q. I am told that Rasulullah's garments were not removed when his blessed body was given ghusl. Is this correct?

A. Rasulullah's garments were not removed at the time of giving him ghusl. A voice had commanded the Sahaabah to give Nabi (sallallahu alayhi wasallam) ghusl with his clothes on.

Q. I have read in a book that a woman in her state of menses may

recite Surah Faatihah by making the intention of Dua. Is this valid?

A. Surah Faatihah is a Qur'aanic Surah. Tahaarat (purity) is a vital requisite for reciting any portion of the Qur'aan Majeed. We are aware of a difference of opinion if the verses are recited as 'dua'. However, we strongly incline to the view that it is not permissible for a menstruating woman to recite any part of the Qur'aan Shareef. Even with the intention of dua. The authorities of the Shariah (the Fuqaha and Auliya) in fact even exhort that when we are in the state of janaabat we should not verbally mention the Name of Allah Ta'ala. This does not apply to a woman in haidh. Since she will be in that state for a number of days, she should engage in thikr, dua, durood, etc., but not Qur'aanic aayaat even with the intention of dua. But as far as a man in janaabat is concerned, he should not take Allah's Name with his tongue and lips while he is in the state of janaabat. Yes, he should remember Allah Ta'ala in his heart even while he is in the state of janaabat. Our advice to our brothers and sisters who refer to us for Deeni guidance, is to offer to them the best route of thawaab – a route which is free of contention and where they will obtain maximum thawaab. Since it is a serious offence and a sin to recite the Qur'aan Majeed or any portion thereof while in the state of menses, we are averse to accepting the view which advocates, that to overcome this prohibition, a niyyat of dua should be made. The fact remains that the impure tongue will be reciting the Qur'aan Majeed. Furthermore, there is no need for anyone to do a doubtful act, especially when there are so many duas and athkaar available for the woman in menses. We do not subscribe to the view stated in the book to which you have referred. We have no dispute with those who act in accordance with the opposite view.

Q. A person falls asleep while leaning on his arm. Does sleep in this position break wudhu?

A. If a person falls asleep while leaning on his arm, his wudhu will break. If while he is asleep in this condition, someone suddenly knocks his arm from the position it is in, the person will fall over. This indicates that he is completely asleep, hence he has no control over his body.

Q. I have read that in Qiyaamah some Auliya will be enchained and taken into Jannat. Why will they be put in chains for their entry into Jannat?

A. In Qiyaamah, there will be some very great Auliya – Devotees of Allah Ta'ala – who will be compelled to go to Jannat against their wishes. They will be apprehended and with great honour be taken into Jannat. While on earth, the only goal of these Auyliya was the Vision of Allah Ta'ala. Just as they regarded the world as an obstacle in the Path of Divine Love, so too do they regard Jannat as an obstacle to reach Allah Azza Wa Jal. Their desire

is to be perpetually absorbed in Divine Love. That is why they worship Allah Ta'ala. They are not interested in Jannat. But Allah Ta'ala has destined all Mu'mineen for Jannat, hence they will be forced to go to Jannat against their wishes. Obviously their 'chains' will not be like the chains with which the inmates of Jahannum will be fettered.

Q. I am liable for a number of Waa-jib Qur'baanis which I had not made during the past ten years since I became baaligh. However, I am not sure what my financial status was during those years. What should I do to relieve myself of the obligation?

A. The Zakaat Nisaab about ten years ago was approximately R500. If you are not sure about your financial status since you attained buloogh, we advise that you make a few Qur'baanis with the intention of Qadha. It is not necessary to make them all at once. The Qadha Qur'baani could be spread over a period of time, even years. Qadha Qur'baani could be done at any time of the year, and it is compulsory to distribute the meat to only poor Muslims. The normal Qur'baani rules pertaining to distribution of the meat will not apply to Qadha Qur'baani. Only the Fuqara and Masaakeen may eat of the meat.

Q. Is it permissible to buy foreign currency on credit?

A. It is not permissible to buy/sell foreign currency on credit. It has to be a cash deal. Any amount of one currency could be sold for any amount of a different currency, but it has to be in cash. Credit is not permissible.

Q. Is it permissible for me to pay the rent of my in-laws with my Zakaat? They are needy and cannot make ends meet. They do qualify for Zakaat. If it is permissible, do I have to tell them that the money is Zakaat?

A. It is permissible to pay the rent of your in-laws from your Zakaat. It is not compulsory to inform them that you will be paying the rent from your Zakaat. But the essential condition is that they have to consent to your making the payment on their behalf, if you are going to make the payment directly to their landlord.

Q. Is it permissible for my son and daughter to give their Zakaat to their grandfather? Can they give their Zakaat to their step-grandmother?

A. Your son and daughter may not give their Zakaat to their grandfather, be he the maternal or paternal grandfather. They may give their Zakaat to their step-grandmother.

Q. Is it permissible for the grandchildren to buy groceries from their Zakaat and give it to their step-grandmother? Their grandfather will also eat from this food.

A. The groceries purchased from the children's Zakaat may be given to their step-grandmother, not to their own grandfather. After the goods have been given to the step-grandmother,

she may utilize it for herself and her husband.

Q. A Muslim couple went for Umrah. While in Madinah Munawwarah, the husband passed away before their Umrah was performed. The widow was then accompanied by her other mahram. A Moulana was asked for advice whether it was permissible for her to perform her Umrah and thereafter stay about a week or two. The Moulana advised that since she was a musaafir, it was permissible for her to perform Umrah and even stay over for an extended period of a week or two. Thereafter she should return back home as her iddat would only commence after she had returned home. Is this correct?

A. The rule is that it is not permissible for a woman to travel in her iddat. However, in this particular case, she was already a musaafir, and she had to make her way back home with her mahram. Since Makkah was enroute on her way home, it was permissible for her to perform Umrah and even stay for a few days in Makkah with her mahram. From Madinah she had to come to Jiddah. Makkah from there is only about an hour.

Being a musaafir does not permit the woman unrestricted right to travel just anywhere. For example, it is not permissible for her to travel from Madinah to Riyaadh, unless her flight home is booked via Riyaadh.

Her iddat commenced the very minute her husband died. It is incorrect to say that her iddat will commence after she returns home. The validity of iddat has no relationship with home or observing the rules of Iddat. Even if a woman does not spend any time at home and wanders around throughout the iddat period, her iddat is valid, and it expires with the ending of the 4 month 10 day period although she is guilty of committing major sins for not being at home.

Q. Here in the U.S.A. there are many organizations supposedly protecting the environment and animals such as endangered species and/or wildlife conservation in all parts of the world. What is the Shariah's viewpoint on this issue?

A. There is scope in the Shariah for protecting the environment and wildlife. However, this does not mean that the various non-Muslim organizations involved in this pursuit should be supported. There is no need for Muslims to support such organizations. They have numerous supporters among their own communities. Furthermore, all their methods will not be in conformity with the Shariah. Islam allows the Muslim government to enact laws which are in the public interest.

Q. It is said that the human being is Allah's khalifah (vicegerent). Does this apply to women as well?

A. Khilaafat is vested in only the male, not in the female. The female's role is subservient to the man. The Qur'aan and Ahaadith are emphatic and explicit on this fact. It is for this

(Continued on page 12)

AN IGNORANT DEFENCE OF THE SATANIC RADIO STATIONS

QUESTION: *Is the voice of a female aurah? I queried this issue in relation to the so-called Muslim/Islamic radio stations, and the Ulama organization responded as follows:*

"You quote as one of your reasons for the tirade against Radio Stations the fact that they employ females as broadcasters and you qualify this by stating that the voice of a woman is her aurah. Please note that while we respect your view on this issue, it should be also remembered that this is not a unanimously accepted verdict that a woman's voice is her aurah. There are other Ulema in the world who have a different verdict to your own or to those from whom you have taken your fatwa.....In this regard we may just refer to the fact that many Sahaabah in the age of the Sahaabah used to come to the door of Hazrat Aishah to inquire various mas-alas from her and she replied to them. Similarly many women came to the prophet to inquire various mas-alas from him and he listened to them and replied to them. Was it not so that their voices were also aurah? In this regard I may just mention that at the time of the hajjatul widaa various incidents appear in hadeeth literature of women having come to Rasulullah to inquire about performing haj on behalf of the father or whether there was haj upon a small child she was carrying with her. And the Rasul answered them."

OUR RESPONSE

This aforementioned answer does not befit an Ulama organization. Ulama are supposed to be the guardians of the Shariah and of the morals and Imaan of the masses. When they abdicate their lofty office of *Amr Bil Ma'roof Nahy Anil Munkar* for justifying, patronizing and substantiating the evil misdeeds of errant persons, then they (such Ulama) come within the scope of Rasulullah's stricture: *"Verily, I fear for my Ummah the Aimmah Mudhilleen"*, that is, such Ulama who deviate the masses from Siraatul Mustaqeem. By their devious, short-sighted and fallacious arguments which are incomprehensible to laymen, they bamboozle the masses. Thus, they follow in the footsteps of the Ulama of Bani Israaeel who had a penchant for deviation. They distorted and compromised the Shariah for worldly and nafsani motives. Severely reprimanding such evil ulama (ulama-e-soo'), the Qur'aan Majeed states: *"Why do their Rabbaniyoon and their Ahbaar (their scholars and saints) not prevent them from their sinful statements and consumption of haraam? Vile is it which they perpetrated."*

AURAH

The Molvi in his answer endeavoured to sidetrack the reality of the immorality and *baatil* of the so-called Islamic/Muslim radio stations by pulling wool over your eyes with his 'aurah' argument. He attempts to trade the notion that according to those Ulama/Fuqaha whose view is that woman's voice is not aurah, female broadcasters are permissible. This conclusion extrapolated on the basis of this view (i.e. woman's voice is not aurah) is fallacious and most unbecoming of Ulama. Ulama are not supposed to degenerate from their sublime pedestal to such a low ebb of ludicrousness which exposes the shallowness of even their textual knowledge.

HARAAM

The Fuqaha who say that woman's voice is not aurah, do not issue a licence for projection of the female's voice. There is no latitude for lasciviousness in their view. The stupidly adorned female's voice over the radio mimicking her non-Muslim counterpart, besides illustrating what a clown the Muslim female broadcaster is, is unanimously haraam —haraam according to the Fuqaha who aver that her voice is aurah, and haraam according to the Fuqaha who claim that her voice is not aurah.

While some Fuqaha are of the opinion that the female's voice is not aurah, they do not differ with the Fuqaha who maintain that it is haraam for women to project and exhibit their voices in the way non-Muslim broadcasters are specially trained to do with maximum effort applied for giving effect to the satanic snare of captivating the male audience.

QUR'AAN

Speaking in alluring, passionate, and satanically seductive tones is prohibited by the explicit and emphatic command of the Qur'aan. Momentarily forget about the aurah argument, and listen to what Allah Ta'ala, Himself says on this subject. Leave alone, women broadcasting to thousands of fussaag masses with seductiveness and lasciviousness injected into their voices, the Qur'aan proscribes the natural mannerism of the voices of even the Ummahaatul Mu'mineen (the Holy Wives of Rasulullah – sallallahu alayhi wasallam) when the need developed for them to explain Deeni masaa-il to the illustrious Sahaabah.

Commanding women to refrain from speaking in alluring tones, the Qur'aan Majeed says:

"If you (O women!) fear Allah, then do not speak in soft alluring tones, for

then he in whose heart is the disease (of lust) will desire."

This Aayat as well as the many other Hadith evidences pertaining to Hijaab explicitly and unequivocally rule out any permissibility for female broadcasters. The *hukm* of the prohibition of female broadcasters is not reliant on the aurah view. Therefore, the introduction of the aurah issue by the Molvi is a red herring to confuse those who are unacquainted with the rules of the Shariah.

Of pivotal importance in this prohibition is the Qur'aanic verse and the Ahaadith of Hijaab. Women who are employed as broadcasters by the evil radio stations are in total and flagrant violation of the prohibition stated in the aforementioned aayat of the Qur'aan Majeed. Broadcasting by females requires the diametric opposite of what is commanded in the aayat. While the Qur'aan prohibits females from adopting alluring tones which seduce the hearts of males, this is precisely what the female broadcasters are trained to do. A female who does not commit zina with her voice while broadcasting cannot be a radio broadcaster.

CLOWN

The Muslim woman who apes her western non-Muslim counterpart appears like a stupid clown when she endeavours to emulate the tone of non-Muslim women — a tone which is natural for them. In addition to making a ludicrous exhibit of herself, she flagrantly disregards the Qur'aanic prohibition by painfully struggling to be as seductive as possible with her voice. After all, over the radio, she cannot present her snout for public exhibition. She is therefore constrained to fulfil her satanic role with her voice to ensure that the maximum number of males commit zina of the ears and heart by listening to her clowning glottic antics broadcast with her haraam voice.

UNTENABLE

The aurah argument is absolutely untenable. Molvis who have no idea of the operation of the masaa-il proffer stupid arguments which are in entirety baseless. The effect of the difference of opinion regarding the female's voice being aurah applies to only Salaat. According to those Fuqaha who say that woman's voice is aurah, her Salaat will not be valid if she recites audibly. According to those who say that it is not aurah, her Salaat will be valid. This is the limit of the difference. Beyond this confine, there is no difference between the two sets of Fuqaha. Besides the difference in this area, all Fuqaha are unanimous in proclaiming the prohibition of the projection, exhibition and prostitution of woman's voice.

NECESSITY

A woman may speak to a male only if there is a dire need. And, when necessity constrains her to speak with a male, she has to incumbently introduce harshness and abruptness in her voice,

not seduction. She is under Qur'aanic command to present a veneer of 'unfriendliness'. Both these conditions are lacking in female-broadcasting.

There is no dire need for women to enter into the public domain to broadcast to fussaag and fujjaar with their seductive voices — soft and cunningly alluring tones. They never speak harshly or abruptly when broadcasting as the Qur'aan commands when necessity constrains women to speak to males. They project and exhibit their voices seductively in flagrant disregard of Allah's command in the Qur'aan Majeed.

The Molvi who presented the silly aurah argument, should remember that even in an entirely holy environment and during the Ibaadat of Hajj, a woman is not allowed to recite the Talbiyah audibly. She is not allowed to say: *'Subhaanallaah'* to draw the Imaam's attention to an error even if the Imaam happens to be her husband. She is not allowed to recite Qiraa't audibly even while performing Salaat alone in the remotest corner of her home. She is not permitted to make Salaam to a ghair mahram nor to respond to his Salaam. Yet, the satanic radio gang requires Muslim women to put up their voices for prostitution, broadcasting drivel and futility to innumerable fussaag and fujjaar who contaminate their hearts with zina of the ears.

LUST

The danger of lust being excited in a man's heart by the seductive voice of the female is the factor underlying this prohibition. The Qur'aan in the aforementioned aayat makes specific reference to the prohibition being based on the element of lust. If it was not for this *fitnah*, women too would have been allowed to recite the Talbiyah, etc. audibly as males are required to do. A sincere person is not in need of an excess of brains to comprehend this simple issue and the rationale for the prohibition.

People should not become bamboozled by the fallacious arguments of the Molvi who has attempted to portray a difference on an issue on which there exists consensus of the Ummah. All Fuqaha unanimously prohibit the exhibition of the female's voice. The difference of opinion regarding a woman's voice being aurah has no relationship with the exhibition and prostitution of her voice. The prostitution of the female's voice by the shaitaan radio and channel stations cannot be justified on the basis of the differences on the aurah mas'alah.

We have explained this subject in greater detail in our book, *BETRAYAL OF ISLAM—THE DEBACLE OF RADIO SHAITAAN*. Whoever desires a copy of this book, may write to the Mujlisul Ulama of S.A.

'INTO THE LIZARD'S HOLE'

THE EVIL DISEASE of kuffaar emulation (*Tashabbuh bil Kuffaar*) will degenerate so much according to Rasulullah (sallallahu alayhi wasallam), that Muslims will imitate and ape their non-Muslim masters cubit by cubit, inch by inch. If their western masters enter into a lizard's hole, then Muslims

whose brains the kuffaar have colonized will consider it fashionable and wonderful. Thus, they too will force themselves into the lizard's hole licking up every filth deposited and excreted by their masters and leaders.

The 'Muslim' organizers of the so-called Muslim radio stations and chan-

nels are classic examples of the type of apes Rasulullah (sallallahu alayhi wasallam) has portrayed in the Hadith of *Tashabbuh*. A fundamental requisite of non-Muslim advertising to promote their wares and sales, is prostitution of the female body. Female nudity is a vital component of the western concept of advertising.

Now these shaitaani radio stations are aping their western masters in this

field. They too are making maximum use and misuse of the female to promote their radio wares. At this stage this prostitution for the sake of promotion is confined to the female's voice. This is the beginning of a process of incremental nudity until 'Muslims' have achieved parity with the immoral western kuffaar in all spheres of nudity,

(Continued on page 8)

A Brother from Sri Lanka writes: “I am forwarding to you an e-mail sent to me from one of those e-mail recipients of mine. Please read it and if necessary give me a suitable reply so that this could be forwarded to the subject person. Alhamdulillah, there is a momentum gathering around the e-mails that I have sent on your ‘Late Penalty’ articles and certain people with vested interests are certainly upset about this.”

THE OBJECTING E-MAIL

“I am responding to this mail in the sincere hope that what I believe to be a misconception could be cleared.....Please note that the response is to the best of my knowledge. There is no question as to the prohibition of riba.However, the ‘late payments’ you are referring to on the Diminishing Musharakah is not a penalty for late payment, but, in effect, the payment of a rental for the part of the asset that is not completely owned by the client of the financial institution.....

As for Moulana Taqi Usmani, he is a member of the Fiqh Academy that is based in Saudi Arabia and comprises of the foremost scholars from all over the world. Many consider him the foremost expert in the world on Islamic Finance, since his knowledge extends not only to the Shariah, like most scholars, but also a profound knowledge of complex finance. He is the member of the Sharia supreme court of Pakistan who delivered the landmark judgment on riba-based financial institutions, requesting that they not be permitted to operate. I understand that he was asked to amend his final verdict by the Government and he resigned rather than compromise his integrity. In fact, he is held in extremely high esteem by the Jamiathul Ulema of Sri Lanka as well.....

As for his purported comments on late payments (which has nothing to do with the DM structure), I understand that this was given in the context of attempting to prevent abuse from wilful defaulters and to safeguard the interests of the depositors.....Therefore this (penalty) serves only as a deterrent, as evidenced by the fact that the money thus earned has to be given to charity.....

My concern is that your email may be perceived by some as casting aspersions on

a product structure that has been passed by Shariah scholars/Councils but.....Also, more seriously, the response of the Mujlisul Ulama of South Africa, although I am certain is offered in utmost good faith, could be construed by some as casting aspersions on one of the foremost scholars in contemporary times.....”

OUR RESPONSE

The diminishing-musharaka concept is *baatil* (void and baseless). It is not permissible to combine two transactions in one – sale and hire in this case. We have explained this impermissibility in another discussion.

Regarding Maulana Taqi Usmani, it is necessary to understand that no one, be he the greatest saint, Aalim Al-laamah or Mufti, has the authority to

penalty is riba. We have presented the proofs of the Shariah. Such evidence of the Shariah cannot be countered emotionally and with the irrational averment of the ‘greatness’ of a scholar. The greatness and erudition of a scholar are not Shar’i evidence. A ruling of the Shariah has to be incumbently based on the Qur’aan, Sunnah, Ijma’ and Qiyaas sources of Islamic Law.

If a scholar legalizes liquor and argument is presented in refutation of his corrupt ‘fatwa’, then only an ignoramus who lacks understanding will seek to support the spurious ruling with the caveat that the one who issued the fatwa is a great and a world-renowned scholar. We do not belong to that group

and evidences of the Shariah to counter us and to disprove our rulings. If rational arguments prove our error, we shall, Insha’Allah, hasten to retract any erroneous fatwa we have issued.

‘DETERRENT’

The ‘deterrent’ argument to justify riba is untenable. Even if it is assumed that borrowers are intentionally tardy in making payments on due date, this is no justification for legalizing riba. The crime of the borrowers is not a valid ground for making halaal what Allah Ta’ala has made haraam. Another measure should be discovered to surmount any obstacle. Riba may not be legalized. Anyhow, we have answered this aspect in detail in our two booklets on this subject.

These booklets are available from the Mujlisul Ulama of S.A. The ‘charity’ aspect too has been dealt with in our booklets. To repeat it here is superfluous. The penalty charge is riba plain and simple, despite the intellectual gymnastics which Maulana Taqi Usmani has employed in his abortive bid to legalize haraam riba.

ASPERSIONS?

Regarding the correspondent’s statement; “Also, more seriously, the response of the Mujlisul Ulama of South Africa could be construed by some as casting aspersions on one of the foremost scholars in contemporary times.”, we state unequivocally that we are not casting any aspersions, but we do say with clarity that Maulana Taqi is in grievous error, not only on this specific riba issue, but on other issues as well. We are constrained to reluctantly say that he has joined the liberal camp and that he has caused great harm and damage to Allah’s Shariah with his liberal ‘fatwas’ fabricated to appease the capitalist world, whatever be his motivation. He has strayed from *Siraatul Mustaqeem*. And Allah knows best. The ‘impeccability of his credentials’ cannot override the Shariah.

THE ‘DIMINISHING MUSHARAKA’ RIBA PRODUCT AND THE RIBA-PENALTY



override the Shariah. We are not the muqallideen (followers) of Maulana Taqi Usmani or of any other scholar. We follow the Shariah as expounded by the illustrious Aimmah-e-Mujtahideen such as Imaam Abu Hanifah, Imaam Abu Yusuf and Imaam Muhammad (rahmatullah alayhim). Contemporary scholars have no value and no worth in relation to the Aimmah-e-Mujtahideen. We do not make taqleed of Maulana Taqi Usmani.

‘GODS’

Criticizing and reprimanding those who take their saints and scholars as ‘gods’ besides Allah Ta’ala, the Qur’aan Majeed says: “They take their saints and scholars as gods besides Allah.” The Shariah of Allah Ta’ala is divine and immutable. No one has the authority to interpret and tamper with the Shariah to suit the *baatil* concepts of the capitalist system or of any other worldly or kuffaar system in any sphere of life.

We have explained in detail in our two booklets why according to Allah’s Law Mufti Taqi’s penalty ruling is baseless and haraam. We have explained with clarity why the so-called

of Ulama of Bani Israaeel whose profession it was to mutilate and distort the Shariah to suit the worldly and nafsani desires and interests of the people of money.

PERSONALITY

We look at the arguments and the proofs underlying a ruling. We do not look at the personality who issues the ruling. Every good horse slips. Furthermore, Maulana Taqi Usmani as far as we are concerned has become *person ‘a non grat’a*. He has demoted himself from the once lofty pedestal of the Shariah he had occupied. He achieved this despicable feat by consorting with the riba banks and with the faasiq, evil, immoral, kaafir government of Pakistan. His mission in later life has become to mutilate the Shariah to fabricate so-called ‘shariah-compliant’ products to promote the interests of the haraam riba capitalist banks.

If a view is in conflict with the Shariah, we are not concerned who issues such a spurious view. We provide the facts and evidence of the Shariah for whatever we proclaim. We expect a scholar to respond rationally with facts

THE ‘ISLAMIC’ FINANCIAL INSTITUTIONS

A CONCERNED BROTHER writes: “With regard to financial institutions, viz. Albaraka, Oasis and all other Islamic banks/financial institution, I accept that they are not in accordance with the Shariah and are haraam institutions. However, it is a reality that at this time, Muslims in South Africa do possess considerable wealth. Besides these institution, what are the alternatives for a Muslim to invest in so that they may: (1) Earn Halaal returns (2) Establish avenues to assist Muslims in general, and (3) Establish a Baitul Maal? Your suggestions and advice will be greatly appreciated.

ANSWER

Our obligation is to apprise Muslims of Allah’s Laws; to execute the sacred duty of Amr Bil Ma’roof Nahy Anil Munkar (Commanding virtue and prohibiting vice). Our function is not to diversify into the economic sphere and to seek alternatives for

the haraam Muslim-owned banking and financial institutions. It is the obligation of those who are engrossed in the pursuit of wealth, to produce models and to present these to the Ulama for the verdict of the Shariah. You have conceded that these financial and banking institutions are haraam riba structures. Our function ceases with the proclamation of the Shariah’s Ruling. To ramify into the material trajectories is not integral to the Office of *Amr Bil Ma’roof Nahy Anil Munkar*.

HALAAL LIVING

We believe that most Muslims in this country are earning a halaal living, whether as businessmen, shop-owners, factory owners, professionals, tradesmen, farmers, or as employees. It is preposterous to assume that earning a halaal livelihood is impossible or difficult without enmeshment with the riba-institutions. We have grown up into adults, you have grown up, and so have all Muslims. Did our parents nourish us

on haraam? Are the tens of thousands of Muslim-owned shops and factories in this country all generating haraam earnings?

You concede that Muslims possess at this time ‘considerable wealth’. From whence did they obtain this ‘considerable wealth’ which so many multi-millionaire Muslims in this country possess? They did not acquire it from haraam, riba-capitalist banks such as Albaraka, Oasis, etc. Our fathers and forefathers came penniless to this country, migrating from villages in their lands. Did they establish all their financial empires on haraam foundations? Note well that all the old people worked hard and honestly. They slogged and transformed night into day to acquire the carrion which this ephemeral life has to offer. Their desire for money constrained them to neglect even the Deen. The abundance of wealth which poured into their coffers from halaal businesses, built up their

financial empires. Most of them who came to this country never saw the inside of schools. They could neither read or write English. Yet in later years these selfsame illiterates employed professionals and intellectuals in their business and financial enterprises.

RIZQ

There was no shortage of halaal avenues for earning halaal money, and even today there is no shortage of such means. Allah Ta’ala has decreed everyone’s Rizq. Rasulullah (sallallahu alayhi wasallam) said: “Rizq is sealed, and the one who has greed is deprived.” Almost all Muslims, barring the devourers of riba such as the capitalist-bankers who desperately endeavour to legalize riba with the ‘shariah-compliant’ interpretations fabricated by molvis and sheikhs inebriated with the lust for money, are earning halaal livelihoods. Muslims are shop owners, factory owners, farmers, accountants, doctors, engineers, architects, electricians, plumbers, tailors, dress-makers, bakers, butchers, masons, carpenters, welders, managers of factories, managers of

(Continued on page 8)

MUST THE KHALIFAH BE OF THE QURAISH?

Q. YOU HAD responded to a question regarding the Khilaafat that only a Quraishi may be the Khalifah. On what is this based and how does the Ummah go about appointing a Khalifah?

A. Rasulullah (sallallahu alayhi wasallam) said that the Aimmah (referring to the Islamic political rulers of the Ummah) are to be from the Quraish. On the occasion of the demise of Rasulullah (sallallahu alayhi wasallam) when a dispute developed between the Muhaajireen and the Ansaar on the issue of Khilaafat, the Ansaar proposed that there be two Khalifahs – one from the Muhaajireen and one from the Ansaar. Hadhrat Abu Bakr (radhiyallahu anhu) rejected this proposal and recited the Hadith of Rasulullah (sallallahu alayhi

wasallam) regarding the Khalifah being only from the Quraish. All the Sahaabah then accepted this, and Hadhrat Abu Bakr (radhiyallahu anhu) was appointed the Khalifah.

The Ansaar of Madinah who were not among the Quraish, readily submitted to this command of Rasulullah (sallallahu alayhi wasallam) and the dispute was resolved.

If a Khalifah exists, then it is his right to nominate and appoint his successor. No one, but he has this right. He may unilaterally appoint the next Khalifah or form a committee of senior Ulama and experienced Muslims to select the next Khalifah. But this function will be executed strictly in accordance with the directive of the existing Khalifah.

(Continued from page 7)

shops, painters, importers, exporters, motor vehicle dealers, etc., etc., etc., etc., etc. *ad infinitum*.

HALAAL AVENUES

There is simply no dearth of halaal avenues for those who are concerned with halaal earnings. The problem of investment is restricted to those who have a glut of money and a dearth of financial avenues for investing their colossal excess of funds. This in reality is not a problem in terms of the Shariah. They are going to perish and leave behind all their hoarded millions to be squandered by gluttonous heirs who wait like vultures for the oldman to make his exit from this earthly realm. There is no need for them to invest. They are inebriated and even insane with wealth. Their juxtaposition with the grave and Aalam-e-Barzakh should serve as an eye-opener and a heart-opener to induce them to invest their wealth in Projects of the Akhirah which the Qur'aan Majeed describes as '*Tijaaratan Lan Taboor* (an investment which will never be ruinous, which will never show a loss, a most profitable investment). There is no need for people who swim and drown in wealth to forget their grave and search for unnecessary avenues of investment.

Each category of business activity consists of a number of branches which multiply the avenues of earnings. For example, a myriad of different types of factories exists. A myriad of professions exists. A myriad of kinds of products are imported and exported. We fail to comprehend the confusion and misunderstanding which exists in the minds of people on this score – on the availability of halaal sources of income.

BANKING?

Even in the banking field there are halaal avenues. But the problem with the present so-called Islamic banks is their total indifference. They are simply not concerned with halaal because riba and the capitalist system in which they have been schooled have contaminated their thinking and hardened their hearts. They only want to sit on their hands in offices and sell money for money, like the kuffaar moneylenders whose job is to make money beget money. This is the profession of Jahannum. Even banks can operate correctly and lucratively within the confines of the

THE 'ISLAMIC' FINANCIAL INSTITUTIONS

Shariah. But as long as the minds are mired in the corrupt concepts of capitalism, these bankers will only wake up – and with a rude shock – when Maut stares them in the face. Then all their ill-gotten millions and billions will desert them. They will then look on with yearning and remorseful eyes as they are being torn away from their banks and their riba-millions.

If they remove their capitalist riba-blinkers, they will see many halaal avenues for investing their tens and hundreds of millions of rands for best results in this world and in the Akhirah. But when money has become an idol of worship, then the mind sees only the riba avenue for making more money. Then by hook or crook the ulama-e-soo' are employed to fraud and fabricate 'shariah-compliant' haraam products with a 'halaal' seal to bamboozle the stupid masses into purchasing haraam wares under the subterfuge of 'halaal' certificates sanctioning the so-called 'shariah-compliant' wares of riba.

ASSISTING MUSLIMS?

Regarding your query pertaining to the establishment of avenues to assist Muslims in general, there is nothing to prevent Muslims utilizing their wealth to assist Muslims. But when Muslims who literally swim in wealth refuse to pay even their workers a decent wage to enable them to live comfortably with their families, and to deter them from stealing and dishonesty, then how can we expect such hard-hearted people to 'assist Muslims in general'? The avenue of assisting Muslims has been ordained by the Qur'aan and Sunnah. Every person of means has to dig into his coffers and spend in the Path of Allah Ta'ala, not only Zakaat and Fitrah. Every Muslim of wealth has the incumbent duty to execute the following obligatory tasks:

- * Pay workers a wage which will enable them to live comfortably. They are not buzuks. Most workers lack in Deeni dimensions. A low wage transforms them into thieves.
- * Search for the poor and needy in your vicinity and elsewhere.
- * Search for genuine debtors, and pay their debts.

(Continued from page 6)

immorality and prostitution of the female body.

Today, the miscreant Molvi is justifying prostitution of the female voice by ridiculously denying the validity of the *aurah* mas'ala. Tomorrow will come the time when some follower of shaitaan in a molvi's garb and guise, will justify the prostitution of the entire female body by fabricating some satanic interpretation or misinterpretation for the *auarah* mas'ala as it relates to the entire body of woman.

Shaitaan operates in stages which are gradually incremental. He first holds the victims finger. Then he pro-

gresses slowly to the wrists, then the arm and so on until he makes a sudden swipe and grab to enmesh the entire human being in his trap of vice and kufr. This path of shaitaan is today being paved primarily by molvis and sheikhs of the class described by Rasulullah (sallallahu alayhi wasallam) as *such ulama who are the worst specimens of creation under the canopy of the sky*.

The molvi radio supporters are in the frontline in this field of shaitaaniyat. May Allah Ta'ala save the Muslim masses from the clutches of such misguided molvis and sheikhs who betray Allah, the Rasool and the Ummah.

In a situation such as we find ourselves in today, where there is no Khalifah, and no true Islamic political rule, it is the incumbent duty of the rul-

ers of the Muslim countries, to search for a person in the Quraish tribe, who has the attributes to qualify him to be

(Continued on page 9)

* Search for widows, divorcees and orphans. Take the responsibility of maintaining them. Search for your needy relatives and fulfil the demands of *Silah Rahmi* (Kindness to relatives). Doling out food parcels and occasional handouts do not satisfy the incumbent demands of *Silah Rahmi*.

* Look beyond your noses and try to see the suffering of the Ummah in other lands, and contribute generously for the Deeni Causes evolved for them, thereby securing your Akhirah.

* Just keep your eyes and ears open and have the Pleasure of Allah Ta'ala and Thawaab in the Akhirah uppermost in your mind, and you will, Insha'Allah, see the avenues for assisting Muslims in general opening up in front of you.

Brother, Muslims are so riveted to this dunya, that in spite of the huge vaults of wealth in their possession, they are just not interested to assist Muslims in general. In such circumstances, there is nothing one can do. Their brains have become so fossilized and their hearts so hardened that despite all the mountains of wealth, the presence of thousands of business entrepreneurs and professionals of all walks of life, this conglomerate of spineless professionals and 'intellectuals' are too stupid to even establish a viable medical aid fund or a valid banking system which complies fully with the Shariah. All of them only want the existing kuffaar riba-qimaar system legalized and promoted with the 'shariah-compliant' label of deception. Are all these professionals and businessmen then so stupid and dense in the brains that they are unable to come up with a perfectly lawful scheme to assist needy Muslims? In fact, they have no desire for submitting to the Shariah. Hence, we observe them roping in money-hungry molvis to commit wholesale forgeries in the process to fabricate 'shariah-compliant' wares to gratify their riba paymasters.

NAJAASAT & HARAAM

But minds and hearts corrupted by riba and haraam are incapable of constructive rumination and discernment. Muslims in this era think just like the kuffaar establishments. The first thing on which the kuffaar medical establishment experiments in the process to gain

cures for diseases is *najaasat* and *haraam* (filth and unlawful things). Thus we see the minds of kuffaar medical pioneers naturally inclining to faeces, urine, blood, mucus, after-birth matter, liquor, human organs and just every *najaasat* and *haraam* that exists, although there are billions of pure and wholesome substances for cure which Allah Ta'ala has created in the plant and mineral kingdoms. Similarly, Muslims in this era, especially those who already possess tens of millions of rands, when they desire to increase their valleys of gold, which anyhow they will never be able to use, their minds and eyes wander in the direction of the riba ventures of the kuffaar capitalist system. The only trick they have to enact in order to obtain a licence for riba-investment is a 'halaal certificate' from a hired molvi/sheikh who has been decreed to be fuel for Jahannum, and who, according to the hadith, will have to circumambulate his disembowelled intestines in Jahannum. A fitting punishment for exchanging, trading and betraying the Laws of Allah Ta'ala for the miserable carrion of this world.

BAITUL MAAL

The day a Khalifah gets installed and the system of government is moulded along the lines of the Khilaafat-e-Raashidah, then the question of establishing a Baitul Maal could be posed. If this appears to be an utopian theory, it will then also apply to the establishment of a Baitul Maal. It is thus a superfluity to venture into the Baitul Maal dream.

SOLUTION

The only solution for our ills, rot and problems is *Islaah of the Nafs* (moral reformation). When Muslims create life in their dead and dark souls by means of obedience to the Shariah, then only will they be able to break the chains with which emulation of the kuffaar has fettered them to the concepts of the kuffaar. Only then will they be able to see beyond the haze of kufr and immorality which are presently clouding their thinking and miring them in confusion.



(Continued from page 8)

the Khalifah. Then they have to appoint him as the Khalifah, and act under his command. But, obviously, in today's world, it is not expected that all the kuffaar such as Musharraf, Mubarak, Gaddaafi and the myriad of other plastic-top rulers at the helm in Muslim countries will ever embark on the obligation of establishing the Khilaafat.

Assuming that somewhere in the world a pious military commander manages to stage a coup, then it will be his Waajib duty to search for a Quraishi to appoint him as the Khalifah. Or if a pious Muslim manages to become head of state in any way, be it by way of the haraam system of democracy or any other system, then it will devolve on him to search for a Quraishi and instal him as the Khalifah.

In response to our answer, the Brother queried: "Was Khalif Salahuddin a Quraishi?"

A. Sultan Salahuddeen was not a Quraishi. In fact, he was not an Arab. The Sultan was a Kurd and a follower of the Hanafi Math-hab. The Sultan was not the Khalifah. He was a king who operated as a vassal or subordinate of the Ameerul Mu'mineen, the Abbaasi Khalifah whose seat of Khilaafat was Baghdad. Although the Khalifah was militarily weak while Sultan Salahuddeen was a powerful monarch, he remained a loyal subject of the Quraishi Khalifah. Salahuddeen never appropri-

ated the title of Khalifah or Ameerul Mu'mineen. These titles belong exclusively to Islam's political ruler if he is from Rasulullah's tribe, the Quraish.

The Brother further queried: "Are there any Quraish in existence? Either way, how is the Khilaafat going to be reconstructed?"

A. There are many Quraishis living. There appears to be no hope of the Khilaafat being established now. The only time that the Khilaafat will come into existence will be with the advent of Imaam Mahdi (alayhis salaam). The Ummah is too corrupt and impotent – absolutely decadent in this era. Both its masses and its elite (the Ulama) are rebellious and corrupt. An Ummah which has totally abandoned Allah's Shariah cannot hope to re-establish the Khilaafat. Allah Ta'ala is punishing us with kuffaar domination which inflicts on us oppression and humiliation.

Our Brother responded: "Will the recreation of the Khilaafat commence with the Mahdi? Will he be a Quraishi? Can a weak Khalif (just a figure-head) as during the time of Salahuddeen be regarded as the Khalif in the true sense of the word? Was the requirement that the Khalif be from the Quraish perhaps only for that time? Were it not for the Ottoman Khilaafat, I can't imagine what the state of the Muslim ummah would have been today?"

MUST THE KHALIFAH BE OF THE QURAISH?

A. The Quraishi requisite is not a temporary one. It applies for all times, right until the Last Day. The state of the Ummah would not have been worse than what it is today. The Ummah never was at a lower ebb of decadence and humiliation than what it is in the present era.

Imaam Mahdi (alayhis salaam) will re-establish the Khilaafat. He will be a Quraishi. He will be a direct descendent of the progeny of Rasulullah (sallallahu alayhi wasallam).

The weakness of the Khalifah makes no difference to his legitimacy. While militarily he may be impotent, in terms of the Shariah he is the valid and lawful Khalifah. Weakness does not detract from the validity and legality of his Office. What more evidence is necessary than the fact that a powerful Sultan such as Salahuddeen who had the power and ability to challenge and even depose the 'figure-head' and symbolic Khalifah, bowed his head in submission, and after eliminating the Shia rule in Egypt, he (Salahuddin) ordered that the name of the Abbaasi Khalifah be recited in the Jum'ah Khutbah? He knew the law of the Shariah. He was a pious ruler, hence he submitted to Allah's command and accepted the Qurai-

shi Khalifah as the true Ruler of the Islamic Empire notwithstanding the advanced state of decline of the Abbaasi Khilaafat.

The exploits and successes of the Ottomans do not abrogate the law of the Shariah. The issue under discussion is not the service of the Ottomans rendered the Ummah. The topic of discussion is the person of the Khalifah whom Rasulullah (sallallahu alayhi wasallam) said has to be a Quraishi. If the Ottomans had failed to observe this command, they will have to answer on the Day of Reckoning in the Divine Court. It is not for us to judge them nor does their stance alter the command issued by Rasulullah (sallallahu alayhi wasallam).

We are not discussing the situation and political expedencies which prevailed at the time when the Ottomans came to power nor does our discussion centre on their rights and wrongs nor on the rights and wrongs of the Abbaasi Khilaafat. The topic is a simple one: Does the Khalifah have to be a member of Rasulullah's tribe, namely, a Quraishi? The answer is a simple and an emphatic: YES.

Q. A prominent Aalim whilst refuting the erroneous beliefs of the Ahl-e-Bid'ah, writes inter alia:

"Ta'ziyat is only for three days....." At the conclusion of the section dealing with Ta'ziyat appears a note which reads: **"Note: It is permissible to raise the hands and make dua for the deceased. Nabi (sallallahu alayhi wasallam) also raised the hands when making dua for the deceased (See Bukhaari Shareef, Vol.2, page 619 and Muslim Shareef, Vol.2, page 303).**

Hadhrat Shah Muhammad Ishaq (rahmatullah alayh) passed away 162 A.H, states that it is permissible to raise the hands and make dua for the deceased during ta'ziyat. (Masaa'il Arbaeen, page 34). It has also been established from Nabi (sallallahu alayhi wasallam) to raise the hands when making dua for the deceased at the grave." (Muslim, Vol.1, page 313).

Please comment on these views.

A. Subhaanallaah! Directing the ignorant masses to Bukhaari Shareef and Muslim Shareef, and Hadhrat Shah Muhammad Ishaq (rahmatullah alayh) is like placing pearls and diamonds in front of asses. What mileage will the masses acquire from these kutub which are closed books for them? The simple, accepted Masnoon practices as transmitted to us from the Akaabireen – from generation to generation – have to be proffered to the masses for practical purposes. They are not in position to extract masaa'il from the kutub of Hadith. It is therefore futile and ludicrous to cite these kutub for consumption of the masses.

RAISING THE HANDS

The views of any person, be he a great Aalim, if in conflict with the Sunnah as taught by the Math-hab we follow, will be set aside. It is wrong for the Aalim Sahib to cite as proof the views of an Aalim who appeared on the scene 1262 years after the Sahaabah. It is also improper for him or anyone else to bypass the teachings of the Math-hab.

It is highly improper for Muqallideen to attempt to substantiate a view by direct reference to the Ahaadith. All types of Ahaadith are found in the kutub of Hadith. The Ahaadith on Rafa' Yada'in (raising the hands) during the different postures of Salaat, folding the hands on the breast, reciting Aameen audibly, and many other Ahaadith pertaining to rules which we, the Hanafis do not follow, are authentic and are to be found in Bukhaari Shareef and many other Hadith books. In fact all Math-habs, acquire their Hadith proofs from authentic Ahaadith. Yet, despite acknowledging the authenticity of the Ahaadith, the Hanafi Math-hab teaches that during the course of Salaat, the hands should not be raised.

The function of examining the Ahaadith and deciding which are the valid practices, was the preserve exclusively of the Aimmah-e-Mujtahideen. The Hadith which explains that Rasulullah (sallallahu alayhi wasallam) placed twigs on two graves is authentic, yet we do not follow that practice. Similarly, it is improper for an Aalim in this day to refer us to the Hadith. It is

necessary to see what the Math-hab teaches. Muqallideen have to follow their Imaam. If we have to ignore what the Math-hab instructs and teaches, and resort directly to the Hadith books, then the entire Shariah will collapse and chaos will reign in the wake of obedience to the nafs.

The view of Shah Muhammad Ishaq (rahmatullah alayh) is not a valid argument. Since his view is not in conformity with the Sunnah, it shall not be adopted. The practice of raising hands for dua when making ta'ziyat is not Sunnah. Surely the Aalim Sahib should have produced a better daleel for his view than to cite Hadhrat Ishaq Sahib. Ta'ziyat is a Masnoon practice. This practice is explained by our Akaabir Ulama. If one wishes to know what to recite after Attahiyaat, there is no need to journey into the distant past for an answer. Simple masaa'il should be ascertained from the elementary kitaabs or from kitaabs such as Behesti Zewer.

It is wrong for a Muqallid after seeing a practice recorded in a Hadith to claim that the practice is established from Nabi (sallallahu alayhi wasallam). The practice of camel's urine for sickness is also established from Rasulullah (sallallahu alayhi wasallam). The practice of Rafa' Yada'in is also established from Rasulullah (sallallahu alayhi wasallam). However, we are not allowed to adopt just every practice which we see in the Hadith narrations.

There are sharp and severe differ-

ences between practices of the Hanafi and Shaafi' Math-habs. The Shaafis prove from the authentic Ahaadith the incumbency of reciting Surah Faatihah after the Imaam while according to the Hanafi Math-hab, this is not permissible. There is no need for the layman to reconcile these conflicts. Everyone should follow his/her own Math-hab.

Furthermore, even Mustahab acts become bid'ah when they have been elevated to a higher status. Raising the hands by the graveside is a prominent practice of the Ahl-e-Bid'ah. They regard it as an incumbent practice. Holding a staff during the khutbah is permissible. However, due to the status of Wujub assigned to it, the Akaabireen have branded it bid'ah. It is thus not permissible to act in accordance with just every practice which is found in the Hadith books.

It is necessary for the Aalim to explain why did the Sahaabah not raise their hands at the graveside and for Ta'ziyat as a regular practice. If someone had occasionally done so, it would have been an isolated personal act which was not taught to be a Masnoon practice. We have to ascertain what the normal and permanent practice is. It is highly erroneous to dig out a rare practice, then present it in conflict with the official Sunnah practice.

Raising the hands during Ta'ziyat is not the Masnoon practice nor is raising the hands at the graveside. The prominent Aalim Sahib has incorrectly made ta'leem of these masaa'il.



A 'MARTYR' IN THE FIRE

DURING THE BATTLE at Khaibar when the Sahaabah mentioned that a certain person was martyred, Rasulullah (sallallahu alayhi wasallam)

denied that he was martyred. When the Sahaabah insisted that he was indeed martyred, Rasulullah (sallallahu alayhi wasallam) forcefully said that he was

not martyred and that he was in Jahan-num.

This information caused considerable
(Continued on page 10)

THE SELF-STYLED 'HALAAL' authorities' who have ruined the morals of the masses

HALAAL CERTIFICATE FEES

DURESS

with haraam food substances presented as 'halaal', deceptively justify the haraam riba fees they are charging businesses for supplying them with dud 'halaal' certificates. Justifying this haraam fee, one such misguided organization dubbing itself SANHA, states in its brochure in which it offers itself for sale and recognition: "The list of fees charged are published regularly..." SANHA's fee structure is described by itself as follows: "Butcheries R300 per month; Franchise Restaurants R300 per month; Cafes/Take Aways R200 per month; Beef/Sheep Abattoir R2.00 per carcass; Poultry Abattoir half a cent per bird..."

Besides the huge haraam income which SANHA as well as its other illegitimate counterparts are extorting and extracting from the business public, the very fee charged, be it half a cent is haraam. The fees which these haraam authorities charge come within the scope of **RIBA**.

NOT THE EMPLOYEE

From the Shar'i point of view, there is absolutely NO valid basis for the fee which is imposed on business houses for the scraps of paper sold to them. In terms of the Shariah, the butcheries, cafes, etc. have not hired SANHA. The haraam organization is not the employee of the business houses, hence is not entitled to a wage. There is no employer-employee contract between the shopkeeper and the haraam authority. The charge is unilaterally imposed on the shops and vendors who pay under duress, fearing subtle blackmail with veiled threats such as "Not certified by SANHA". This statement is a subtle way of saying that the products of the business not certified by SANHA are haraam. No matter what the devourers of riba by extortion say, and no matter what justification they fabricate, the

fact remains that the aforementioned cliché has been intentionally coined to damage the businesses of those who believe that the 'halaal certificate' is a haraam scrap of paper.

HARAAM CHARGE

Apart from the subtle manner in which SANHA operates to harm Muslim vendors who refuse to apply for the haraam certificates, the very charge – the fee – is haraam. The only category to which this fee can be assigned is Riba. Businesses are under no obligation whatsoever to pay these self-proclaimed 'halaal authorities' for their self-imposed inspections which are a front for filling the coffers with wealth sucked from the business houses.

It is simple logic that all those butcheries, shops, cafes and vendors who cough up the fees – thousands of rands every year – derive no joy from this extravasation of their money. No butchery wholeheartedly parts with R3,600 every year simply to gratify the pecuniary lust of organizations which extract money for silly inspections in the name of the Deen. No café owner is happy to pay R2,400 every year to have its premises policed by a stupid inspector whose mission is only the extraction of money.

No one should be deluded by the 'small' amount of 'half a cent per bird'. A processing plant such as Rainbow Chickens slaughters a million, if not more, chickens a week. That gives the haraam organization R5000 weekly or more than a quarter million rands annually. This is just one plant. Add to this the myriad of other shops, cafes, restaurants, etc. in every nook and cranny of the country where inspectors are despatched to ensure the payment of the riba fees.

Then, the R2 per carcass is a mas-

sive hike in the riba income. What happens with all this haraam riba? Besides, gratifying its needs and tastes of luxury travel, setting up haraam promoting stalls and the like, what constructive Deeni activity are the haraam riba-consuming 'halaal authorities' engaging in?

Besides the colossal squandering of the riba extracted from the vendors by these evil bodies which have eliminated all inhibition to haraam which Muslims once possessed, the fact remains that the fee *per se* is haraam riba. It is haraam to charge for the inspection of premises even if we have to momentarily assume that SANHA and the others of its ilk are rendering a constructive and necessary service to the Muslim community. Then too, the fee is haraam. No amount of chicanery and skulduggery can legalize this riba in terms of the Shariah.

SANHA'S "inspectors traversing hundreds of thousands of kilometres annually" to "ensure that halaal standards are maintained" is no justification for charging riba. SANHA has no right to extort money from the vendors for its self-imposed imaginary services. And, even if its services are, on assumption, real – not imaginary, which infact they are – then too the fee remains haraam riba.

SANHA's 'monitoring of international links and trends by way of participation at seminars and hosting workshops' does not grant them a licence to levy riba on the vendors. Their 'monitoring of international links' is a crude and laughable joke. Money may not be extracted in a haraam manner to fund the whimsical projects and workshops of SANHA. Riba cannot be legitimized to cater for such stupid needs of these haraam self-styled 'halaal authorities'.

SANHA, due to its colossal ignorance of the Shariah and its insatiable craving for money, shamelessly says in its brochure: "All this is funded by the levying of licensing fees to the plants certified." The yoke of riba is imposed on the business houses and riba is extracted from them under duress to fund the holidaying and merry-making of SANHA's officials who travel in class, wine and dine with Allah's enemy, the *SUNDAY TIMES*, thereby promoting the haraam wares of Pick n' Pay, a prime supporter of Israel, the Butcher (perhaps certified by SANHA) of our brothers, sisters and babies in Palestine. Let SANHA hang its head in shame. Its conduct is disgusting in the extreme.

EQUAL IN SIN

Butcheries, café owners, shopkeepers, etc. should understand and take note that their money acquired under duress and by haraam ways only serves to increase and perpetuate activities which according to Islam are corrupt and haraam – activities such as SANHA's participation in the Sunday Times – Pick n' Pay haraam food and wine fair, certified 'halaal' by SANHA's participation. The fees which business houses are paying is haraam riba, plain and simple. Rasulullah (sallallahu alayhi wasallam) said that the one who consumes riba and the one who pays riba are equal in the commission of this sin which according to a Hadith is worse than a conglomerate of seventy major sins, the lightest of which is like committing adultery with one's own mother. This is the verdict for SANHA's fees and the fees of all the other misguided 'halaal authorities' whose mission in life is nothing but to extract money regardless of the methods of such extraction.

WHEN BID'AH AND CUSTOMS BECOME INGRAINED

HADHRAT MAULANA Ashraf Ali Thaanvi (rahmatullah alayh) said: "Some customs become so entrenched that even great Ulama and Sulaha despite their abundance of Taqwa and Tahaarat, remain unaware of these customs. They adopt laxity in this regard. This is due to their good opinion (of peo-

ple). They remain unaware of the corruption which will develop in the wake of these customs in the future. Since these issues are extremely subtle, their gaze is unable to discern the future dangers of these customs. The detection of these corruptions hidden in these customary practices is the special sphere of ac-

They remain unaware of the corruption which will develop in the wake of these customs in the future. Since these issues are extremely subtle, their gaze is unable to discern the future dangers of these customs. The detection of these corruptions hidden in these customary practices is the special sphere of ac-

tivity of only such a person whom Allah Ta'ala has created for the specific purpose of eliminating this corruption (stemming from the bid'ah practices)."

Sometimes even senior Ulama of impeccable Taqwa and Knowledge become oblivious of the unsavoury and even haraam customs in which they are enmeshed. However, when their attention is drawn to their misdeed, they swiftly repent and reform.

(Continued on page 11)

THE FORMS OF OUR MISDEEDS

WHEN NAADIR SHAH invaded India, he let loose a reign of terror and killing. He ordered a general massacre of the people in the city of Delhi. The people asked a Buzrug (Sage) of that time: "Why did Allah Ta'ala impose on us such a cruel king as Naadir Shah?" The Buzrug explained: "Just as pious deeds assume an external form, so too do evil deeds."

Naadir Shah was thus the external manifestation of the evil deeds of the people. When the evil of the people

transgresses all bounds and there remains no longer hope for their reformation, Allah Ta'ala transforms their evil into a variety of forms for punishing them.. Sometimes their transgression assumes the form of a natural disaster, e.g. floods, hurricanes, earthquakes, etc. Sometimes the evil is transformed into a cruel tyrant who oppresses and persecutes the people over whom he has been imposed.

In Qiyaamah too, our deeds will assume different forms. For example,

according to the Hadith, the wealth of the miser will be transformed into a huge poisonous serpent which will coil around his neck, biting him and exclaiming: "I am your treasure. I am your wealth." This will transpire throughout the age of Reckoning in Qiyaamah.

One Buzrug was standing at a graveside after the burial of a man. After all the people had departed, he heard a loud explosion inside the grave which suddenly split open, and a huge, black dog jumped out and began running away. The Buzrug exclaimed: "May Allah destroy you. What are you?" The

dog responded: "I am the evil deeds of the mayyit." The Buzrug said: "What was that loud sound.?" The dog replied: "I intended to bite and torture the mayyit. But then suddenly his Qur'aan Tilaawat appeared and struck me. That is the sound you heard, and I am therefore fleeing."

There are innumerable episodes which testify that our deeds assume some material form. This occurs in this world, in the grave as well as in Qiyaamah.



(Continued from page 9)
able grief to the Sahaabah. They could not understand how a Mujahid who was slain on the battle field could have been assigned to the Fire. Rasulullah (sallallahu alayhi wasallam)

A 'MARTYR' IN THE FIRE

explained that he had committed *khiyaanat* (abuse of trust) in the booty. When the Sahaabah searched his be-

longings they found a small golden necklace among his items. Rasulullah (sallallahu alayhi wasallam) commented that the necklace was the cause of his assignment to the Fire.

Abuse of trust funds is nowadays widely committed by those who handle

such monies. One of the signs of Qiyaamah is the abuse of *Amaanat*. Rasulullah (sallallahu alayhi wasallam) said:

"When amanat is destroyed, then await the hour."

WARA' -- THE NEGATIVE ACTS

ABUNDANCE OF good deeds and Nafl acts of ibaadat are, relatively speaking, easy on the Nafs. These are positive existents which are visible and perceptible to others as well. The nafs also derives pleasure in these virtuous deeds. There is also the probability of *riya* (show) and *ujub* (self-esteem) developing in the wake of these good deeds.

In contrast, the deeds which are negative, i.e. they do not exist, e.g. abstention from sins, abstention from *gheebat*, etc., are difficult on the nafs. These non-existent good deeds are ex-

tremely difficult on the nafs because there is no pleasure in abstaining from sins. Secondly, the question of *riya* and self-aggrandizement does not apply to these acts since abstentions are neither visible nor perceptible to observers. This state (i.e. abstention from sin) is very difficult on the nafs. It gives no pleasure to the nafs. The Ahaadith devotes greater concern and emphasis on observance of this type of deeds, viz. abstention from sin. This is termed *Wara'*, which is a very lofty state of *Taqwa*. (Hadhrat Maulana Ashraf Ali Thaanvi)

'FIQAH IS DELICATE AND DANGEROUS'

(Hadhrat Maulana Ashraf Ali Thaanvi)

"Nowadays, people are extremely audacious in the matter of Fiqhi Masaa-il. What I fear most, is the expression of opinion in issues pertaining to Fiqah.. Masaa-il are extremely delicate. It is not a sphere for every person. Just any one should not venture into this domain. When a mas'alah or fatwa is submitted to me, very remote probabilities come to mind on the issue. It is precisely for this reason that nowadays I furnish the reference of others in the fataawa which I issue. I observe that some persons are extremely audacious in this field when in fact there is an imperative need for the greatest caution." — *End of Hakimul Ummat's malfooth*

This audacity is the effect of lack of *Taqwa*. The new molvi products of this era have been in entirety deprived of the *suhbat of the Saaliheen*. The smattering of knowledge they glean from the text books is confined to the external shadow of Knowledge, viz. the written words. Beyond this, they are nude — bereft of *Noor-e-Ilm* and *Noor-e-Faham*. True Ilm is the product of *Tawaadhu'*, *Wara'* and *Taqwa*. Minus these essential factors which the Qur'aan Majeed stipulates as vital requisites for an Aalim, the modernist scholar of the Deen emulating his secular counterparts, usually develops into a leader of deviation (*the Aimmah Mudhilleen*) so much feared by Rasulullah (sallallahu alayhi wasallam).

THE RIBA FEES

THE SHAR'I RATIONALE FOR THE HURMAT (PROHIBITION) OF 'HALAAL' CERTIFICATE FEES

All trade and commerce contracts and transactions are classified into categories by the Shariah. No transaction is beyond the parameters of the classifications of the Shariah. A transaction will be *baatil* (null and void) and *haraam* if it is in violation of the essential requisites of the category to which it is assigned. Among the variety of commercial transactions and contracts are *Bay'* (Sale), *Ijaarah* (Leasing/hiring), *Shirkat* (Partnership), *Mudhaarah* (also a type of partnership), *Sarf* (Sale of gold/silver/currency), *Muraabahah* (a type of fixed profit sale), etc., etc.

SANHA and its other sister organizations who engage in the trade of loatheful inspections, charge 'licensing/inspection' fees for their

activities. The only Shar'i category into which these fees could be shoved is *Ijaarah*. However, every imperative condition for the validity of *Ijaarah* is violated by the contract which SANHA and the others impose on vendors from whom they extort the fees under duress.

The Shariah is not concerned of the perceived, imagined or even real services and benefits of a contract/agreement between two parties if the agreement does not conform to its (the Shariah's) demands and rules. Every condition of a valid *Ijaarah* is violated by the agreement which SANHA imposes on the vendors from whom the fees are extracted. The contract between SANHA and the butchery/café/restaurant, etc. is *baatil*, and the fees charged are fully within the *hukm* of *Riba*.

Insha'Allah, in a future issue of *The Majlis*, the Shariah's position regarding these *haraam* fees will be discussed in greater detail.

ALLAH'S FEAR AND THE TRUE MUFTI

Everyone is aware of the greatness of Hadhrat Imaam Maalik (rahmatullah alayh). Once in a single session, 40 questions were posed to him. The great Imaam replied to four questions. For the remaining 36 questions, expressing his unawareness, he said: "I do not know." This was the effect of fear for Allah Ta'ala. He had no inhibition for expressing his inability to answer.

THE MUFTI'S FOCUS

ABUZRUG said: "Whenever a person asks me a mas'alah, then before answering I reflect: on my presence in *Qiyaamah*. I imagine myself standing in front of Allah Ta'ala. Now if someone (in *Qiyaamah*) had to ask me this question in front of Allah Ta'ala, then what would I answer? And, if the *daleel* (proof and basis) for my answer is sought from me (by Allah Ta'ala), then what will be my response? If I am confident that I will be able to furnish the *daleel* for the fatwa I issue, then only I respond, otherwise not." Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh), commenting on this attitude of the Buzrug said: 'This is indeed a wonderful *Muraaqabah* (meditation).'

WHEN BID'AH AND CUSTOMS BECOME INGRAINED

(Continued from page 10)

ERRORS OF THE SENIORS

Hadhrat Thaanvi (rahmatullah alayh) illustrated this claim with several episodes of truly great Ulama who were among our Akaabireen. One great Buzrug who was even a Muhaddith condoned and participated in a certain act of *Bid'ah*. Only after Hadhrat Maulana Ismaeel Shaheed (rahmatullah alayh) had admonished him, did he realize his error. The son (a minor) of one senior Mufti who was also a Buzrug, was allowed to wear gold/silver bangles. Surprisingly the Mufti Sahib was oblivious of the prohibition of gold and silver for even minor boys. Hadhrat Sayyid Ahmad Baraailwi (rahmatullah alayh) admonished and reminded him that the bangles were *haraam*. Furthermore, right inside the Mufti Sahib's home, the womenfolk practised a *bid'ah* custom in which the Mufti Sahib would also participate. Hadhrat Sayyid Ahmad told him: 'This is *shirk*.'

A companion who was present, very much annoyed and upset, rebuked the Mufti: "Hadhrat, only Sayyid Sahib is speaking. You are silent. You should say something. Why have you acquired knowledge? It appears as if you are bereft of all knowledge." This senior Mufti Sahib was an Aalim of the Haqq. A Man of the Haqq does not

take umbrage when he is admonished for his defects and errors. The Mufti Sahib responded: "Brother, truly speaking my analogy is like that of a box which is filled with precious stones. However, the box has no understanding of its contents. It does not appreciate the value of the precious stones. Only a jeweller understands this. I have acquired knowledge, but Sayyid Sahib has understood it while I have not. Sayyid Sahib is like the jeweller, and I am the box."

DALEEL?

From these examples, it should be clear that the personal acts of even great Ulama and Auliya, if in conflict with the Shariah, may not be cited as *daleel* (proof) for any act. This is a common malady among the learned men of this era. When they are bereft of Shar'i arguments or when they are unable to substantiate their practices of ignorance, they quickly refer to some actions of certain senior Ulama to justify their errors. This attitude is dangerous. It is worse than the error committed by the senior Ulama. They had unintentionally committed the errors, but which they quickly abandoned when admonished by another Aalim of Haqq. The pernicious exercise of justifying one's acts of deviation by citing the errors of senior Ulama as substantiation, is a clear sign of *dhalaal* (deviation).

NASOOH'S TAUBAH

"Say: 'O My servants who have committed excesses on their souls!

Do not despair of the rahmat (mercy) of Allah, for verily Allah forgives all sins.' --- Qur'aan

ONCE THERE WAS a man whose name was Nasooh. Although he was a male, his facial appearance and voice were completely feminine. Nasooh was not a *khuntha* (hermaphrodite). All his male faculties and abilities were fully functional and intact. However, he dressed like a female. He was engaged by the king as the supervisor of the bathrooms of the ladies of the palace. Since he had successfully impersonated as a female, one of his duties was to massage the daughters and wives of the king. No one ever dreamt that he was a male.

Nasooh derived considerable pleasure from his work of massaging and bathing the royal ladies. For a long while he gratified his carnal lusts by deriving pleasure from massaging the females in the palace. However, occasionally he was

smitten by remorse. At times, his villainy overwhelmed him, and he would sincerely repent. But his Taubah would not endure. Every time he violated his Taubah pledge and continued giving expression to his lust and carnality.

One day an *Aarif Billaah* (a Devotee of Allah Ta'ala) happened to visit the city. When Nasooh heard of the arrival of the Wali, he was again overcome with remorse. He went to the Buzrug and implored him to make dua for him. The Aarif supplicated to Allah Ta'ala for Nasooh's *maghfirat* (forgiveness). The Aarif departed and Nasooh continued with his evil occupation of massaging the females of the palace, deriving much sexual gratification from his work.

One day an extremely valuable pearl of one of the royal ladies was missing. Despite a thorough search, the pearl was not found. The doors of the palace were ordered to be closed. An order was issued that every female employee would be

(Continued on page 12)

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 5)

reason that Nubuwwat (Prophethood) was bestowed exclusively to men while Wilaayat (Sainthood) is common to both men and women because Wilaayat is a relationship only between Khaaliq (The Creator) and his Makhlooq (creature). On the other hand, Khilaafat is Allah Azza Wa Jal's relationship with His creation via the agency of His representative (the human male vicegerent). It is this Khalifah who administrates the command of Allah Ta'ala here on earth.

Q. Do angels have freewill? Do they make decisions?

A. Angels do not have freewill. They do not make independent decisions. They operate directly under Divine Command. They execute the tasks imposed on them meticulously without the slightest deviation and hesitation. There is absolutely no capacity of disobedience in them.

Q. A man had sufficient money for the Hajj journey a few months before the Hajj season. But before the Hajj season began, he used up most of the money. Is Hajj still Fardh on him?

A. If the man had used up the money before the arrival of the month of Hajj, then Hajj is not Fardh on him if he lacks sufficient funds for the journey during the months of Hajj.

Q. Please comment on the Hadith: "I

was a Hidden Treasure. Then I intended that I be recognized. Thus, I created creation so that I be known."

A. There is no known authentic *Isnaad* for the narration, *I was a hidden Treasure...*. However, this narration is very popular among the Auliya and Sufiyya. It has a mystical meaning which is incomprehensible to people who are uninitiated in the spiritual path. Those who have not acquired a lofty spiritual bond (*Nisbat-e-Khaassah*) with Allah Ta'ala will most certainly not be able to comprehend the mystical meaning, nor could it be explained adequately for the comprehension of people like ourselves whose minds and hearts are anchored to materialism. Nevertheless, it should be understood that the relationship of the meaning of this concept is only with man.

Long before the creation of man, there were innumerable millions and billions of other species of Allah's creation unknown to us. The known ones are the Malaikah and the Jinn which were created thousands, millions and billions of years before the creation of man. Thus, Allah Ta'ala was not a 'Hidden Treasure' at that juncture. But it could be said that in relation to the Malaikah he was a Hidden Treasure before He created them. Then after He created the Angels, he was no longer a Hidden Treasure in relation to them. However, in

relation to the Jinn, He was a Hidden Treasure before He created them. After He created them, He was no longer a Hidden Treasure for them. Then comes man. Prior to man's creation, Allah Ta'ala was a Hidden Treasure in relation to them. But after He created human beings, He was no longer a Hidden Treasure to them. Similarly, He is today a Hidden Treasure in relation to whatever new creation He will be creating in future.

Allah Ta'ala is not a dormant Being. One of His Attributes is 'Revelation of Himself'. He constantly and eternally reveals Himself to existing creation and to latent creation (still to be created). This process of Self-Revelation is eternal just as His other Attributes are eternal. There is no ending to His Attribute of Creation and His Attribute of Self-Revelation.

Brother, this is a mystical concept which only the spiritually elevated Auliya who enjoy the highest status of divine proximity can correctly understand. We are nowhere near to that level. Hence we can neither adequately comprehend this lofty spiritual concept, nor adequately answer it for the comprehension of others.

A very important fact to remember is that despite a narration not having a valid *Isnaad*, it can be authentic if it has acquired popularity among the illustrious Auliya of Allah Ta'ala.

There are certain narrations which cannot be traced in the kutub of Hadith. But in spite of this, the illustrious Auliya who are acknowledged by even the Fuqaha and Muhadditheen, constantly narrate these Ahaadith. What does at times happen is that a great Wali whose Rooh has entered into a lofty state of spiritual communion with Allah Ta'ala is showered with spiritual knowledge and blessings. Sometimes Allah Ta'ala speaks to them in visions, dreams and trances. The Words of Allah Ta'ala become embossed in their spiritual hearts. They are 100% convinced of the authenticity, hence they popularize their spiritual revelation in their close circles among their mureedeen. Later these narrations reach us.

So when we discover the popularity of narrations which enjoy no authentic *Isnaad* by the Muhadditheen, but which are narrated with confidence by great Auliya, then we accept their validity and authenticity. We leave the meaning of the concept to Allah Ta'ala. Whoever is blessed by Allah Ta'ala to understand it or something of it, will be a favoured person. But it is improper to reject a narration which genuine Auliya who are accepted by the entire Ummah, narrate, notwithstanding the lack of an authentic *Isnaad* (Chain of Narration). And, Allah knows best.

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(Continued from page 11)

undressed and searched.

NasooH went into a state of shock and panic. His secret would now be

exposed. He knew the consequences would be immediate execution for his treachery and the disgrace to which he had submitted the royal ladies.

NasooH went into a spot of seclusion somewhere in the palace, fell into Sajdah, and cried out his heart to Allah Ta'ala, pleading forgiveness and sincerely pledging to abandon his evil way. He implored Allah Ta'ala to give him one more chance and to save him from humiliation and a terrible death which will most certainly be the punishment which the king would order. Frantically crying and panicking, NasooH pleaded with Allah Ta'ala.

Meanwhile all the female employ-

NASOOH'S TAUBAH

ees had been searched, but the pearl was not found. Then came the dreadful call: "NasooH, undress!" NasooH promptly fainted. In his state on unconsciousness, NasooH perceived his soul shrouded by the Mercy of Allah Ta'ala. As he came to his senses, he suddenly heard another announcement in the palace: "All relax! The pearl has been found."

NasooH's fear dissipated and his eyes brightened. The royal ladies came to NasooH profusely apologizing for having inconvenienced 'her'. They pleaded with 'her' for forgiveness for having wrongly suspected 'her' of having stolen the pearl. The princess pleaded with 'her' (NasooH), to give her a massage. But NasooH

had already been accepted in the Divine Presence. The acceptance of

his Taubah and the mercy of Allah Ta'ala now made his crime abhorrent and noxious to him. He could perceive the foul 'stench' of his misdeeds. NasooH, addressing the princess, said: "O Princess! My hands have become weak and a sort of paralysis is creeping into them. I can no longer render this service." In this way, NasooH saved himself from the sin. Enshrouded with the Rahmat of Allah Ta'ala, NasooH left the despicable service and devoted himself to Allah Ta'ala.

The sign of acceptance of Taubah, is abhorrence for the sin, and a revulsion for it whenever it comes to mind.

A SUITABLE FINE FOR GHEEBAT

IMAAM IBN WAHAB, the famous Muhaddith and Faqeeh of the second century says: "To save myself from gheebat I decided to fast the day after I had made gheebat. When-

ever I spoke ill of someone, I would fast the next day. This practice did not cure me. I became accustomed to fasting and in fact derived pleasure out of it. I adopted another method. For every act of gheebat, I gave one dirham (a silver coin) in

Sadqah. Since this penalty was difficult on my nafs, I was quickly cured from the malady of gheebat."

To rid oneself of the evil of gheebat or from any other sin to which one is addicted, one should impose a suitable penalty each time one lapses into the sin. Insha'Allah, the disease will be cured.

ZIL-HAJJ 1428
DECEMBER 2007

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